Eccleſiaſtes.

THE WORTHY Church-Man,

OR,

THE FAITHFVLL MINISTER OF IESVS CHRIST.

Deſcribed by poliſhing the twelve Stones in the High-Prieſts Pectorall, as they were firſt gloſſed and ſcholyed on in a Synod-Sermon; and after enlarged by way of diſcourſe, to his two Brethren.

By IOHN IACKSON Parſon of Marske in Richmond-ſhire.

LONDON,
Printed for *Richard More*, and are to be ſold at his Shop in Saint *Dunſtanes* Church-yard in *Fleetſtreet*. 1628.

Ecclesiastes.

THE WORTHY Church-Man,

OR,

THE FAITHFUL MINISTER OF JESUS CHRIST.

Defcribed by poli[illegible] twelve Scenes in the High Priefts P[illegible] by way of Dialogue. Fol[illegible] and Inftructive to [illegible] Perfon, and alfo enlarged by way of Difcourfe, on this two Doctrines.

BRITISH MUSEUM

By JOHN JACKSON Parfon of Marske in Richmond-fhire.

LONDON,
Printed for Richard Chiswell, and are to be Sold in his Shop in Saint Dunftans Church-yard in Fleetftreet. 1698.

To the Reader.

Vouchsafe in briefe to understand the occasion of bringing these Meditations *from the* Pulpit *to the* Presse. *The* Author, *so neere to me, as* nature *and* function *could allye us, at a Synode held at* Richmond *in the North* sermoned *upon these twelve stones. A gratefull fame of which discourse found quicke and safe conveyance to mee by men of severe judgments. Whereupon I desired of him a copy, which upon request he was pleased (repriving awhile his more serious studies) to transcribe, fyling and burnishing it over againe, and adding hereunto Notes perpetuas & secundam manum. He is my brother, and therefore* love *will not suffer me to* dispraise *any thing, nor* modesty *to* commend *much: let this* small peice *speake for him; yet thus farre I dare charge my judgement, (if I may be allowed to judge,) The conceit is new, and the proper birth of his owne braine, the matter likewise partly of his owne fresh invention, and his* readings *(which may commend him the more) clad with the mantle of his owne* wit *and* phrase. *He is throughout* curt, cult, *and* methodicall. *The whole smelling of*

* *Capita libri excurre, vbiq; summa eruditio, vbiq; fastidij expultrix, blandita varietas, & (quod plurimum ingenij ac laboris postulant) tot tantorumq; Autorum testimonio res agitur, vt quicunq; sugillare aliquid ex istis lucubrationibus tuis tentaverit, canis latrator haberi possit non demorsor. Iac. Antiquarius in Miscell. A. Pol.*

the oyle *of his lampe, and (which is much better) of the* anoynting *of Gods Spirit.*

And tho the * forwardneſſe *and* ambition *of ſome is juſtly complained of, who the better to put forward themſelves, put forth their Sermons: A ſermon preached at the* Court, *A ſermon preached in the* Vniverſity, *A ſermon at the* Croſſe, *A ſermon at an* Aſſizes, *A ſermon at a* Viſitation, *A ſermon before the* Right Honorable, *A ſermon before the* Right Worſhipfull, *A ſermon in* Latin, *A ſermon in* Engliſh, *A Mariage ſermon, A Funerall ſermon, A ſermon, a ſermon, a ſermon, &c. Yet in lieu thereof take the* Cenſure *and* Sentence *of a Noble and learned* * *Gentleman ſpeaking definitively: to wit, that if the choiſe and beſt of thoſe Obſervations, that have beene made diſperſedly in ſermons, within his Majeſties Ilands of* Britaine, *by the ſpace of theſe 40. yeares and more (leaving out the largeneſſe of exhortations and applications therepon) had beene ſet downe in a continuance, it had beene the beſt worke in Divinity which had beene written ſince the Apoſtles time, and I doubt not but ſome things in this diſcourſe may worthily be caſt into that volume. This little bee ſpoken by way of* Apology, *not for him but my ſelfe, leſt any charge mee with unneceſſary intermedling. Thus committing the Author, the booke, and the publiſher to thy kind love and acceptance, I reſt*

a *Burton* in his Preface to his booke of *Melancholy.*

* The L. *Verulam* in his Advancement of Learning *ad finem. Emanationes ſcripturarum in doctrinam poſitivam.*

Thine in Chriſt,

N. I.

THE POLISHING OF THE Twelve ſtones in the High-Prieſts Pectorall.

IT is uſuall (my good brothers) to earne the favour of great Ones by writing bookes for their uſe, and entituling them to their names for their honor. I will eſſay againſt no man, but ſuffer every one to enjoy his owne wiſdome. I choſe rather to give my thoughts iſſue upon a few ſheetes of paper to you: both becauſe I deeme it more honeſt to *pay debts*, then to *offer Preſents*, and to ſerve *vertue* before *fame*: and alſo becauſe I remember what I lately read in * *Machiavel*, that wiſe childe in his generation, *that affected things doe procure more envy, then thoſe which without oſtentation are honeſtly covered.*

* *Florentine Hiſt. lib. 7.*

The theam that I chooſe being a Church-man, & writing unto Church-men, is to make a draught of *A WORTHIE ECCLESIASTES*, and a deſerving Church-man indeed.

I will not at all preface in generall termes, which like lightning breaketh in the ayre, but ſeazeth on no particular ſubject; it is better to cull out ſome text of holy Scripture to be the burthen of my diſcourſe, and I know none fitter then to poliſh thoſe twelve precious ſtones in the High Prieſts Pectorall, as they are twiſe ſet downe by *Moſes* in theſe words,

The Text.

Exod. Ch. 28. v. 17, 18, 19, 20. and also
Chap. 39. ver. 10, 11, 12, 13.

And they filled the breast-plate with foure rowes of stones. The order was thus: A Sardius, a Topaze, and a Carbuncle, in the first row. And in the second row, an Emeraud, a Saphire, and a Diamond. And in the third row, a Ligure, an Achate, and an Amethyst. And in the fourth row, a Tarshish, an Onyx, and a Iasper. And they shall be set in ouches of Gold.

Which place is notoriously concentrique, with that *Apocalyp. Chap. 21. vers.* 19, 20. *The foundations of the wall of the City were garnished with all manner of pretious stones, the first foundation was Iasper, the second of Saphire, &c.* Yet I perceive some termes of difference; those are fundamentals, these superstructives; those to adorne a City, the new *Jerusalem*, these the watchmen of that city; those signified the 12. Apostles, these the twelve Tribes; those have neither all of them the same order, nor the same names with these: for the *Iasper* which is the first there, is last here; and foure of those names, the *Calcedony* which is the third, the *Chrysolite* the seventh, the *Chrysoprase* the tenth, the *Hyacinth*, the eleventh; though (as S. *Hierome*, and our English Rabbin) they be the same stones, yet are they otherwise called.

In both of which places we must not be so [d] superstitiously religious of the barke and shell of the letter, as to neglect the kernel of the spiritual sense; We may not thinke these or those stones were only

[d] *Religentem oportet esse religiosum nefas. Agel. lib. 4. cap. 9.*

ly for ornament and shew, nothing for use and significancy. It is as easie to imagine a shadow without a body, a ceremony without a substance, a type without an antitype, a prophecy without an accomplishment, a promise without a performance, as that nothing is hid under these stones. Vnder the leaves of metaphors are often the sweetest truths. Vnloose *Benjamins* sacke, and the piece of plate will be found; unvaile *Moses* his face and it will shine. Yet know I not any text of holy Scripture more burthened with descant of mans wit, which useth to churne the sincere milke of the word till it bring forth butter, and wring the nose (prophanely called a nose of wax) till blood come [e]. What vexed questions are here about the names, colours, properties of these stones? What paralleling of every stone with a severall Patriarch? what citing of the authorities of *Pliny*, *Dioscorides*, *Albertus*, *Aristotle*, as if God and nature had taken these into their cabinet-counsells in producing their works? but be these things left to those who can trifle with a great deale of industry [f]; they are rightly censured already to bee *Magorum vanitas* [g], *learned trifles* [h], and we cannot better either confute their tenets, or punish the authors, then by a forgetfull neglect, and writing that in sand which they thought to have cut in marble. I will not offer you that losse, as to obtrude on you any thing which my selfe hath beene more curious to know, then credulous to believe.

e Prov. 30. vlt. *Naseus cereus, Albertus Pighius, hierar. l. 3. c. 3*

f *Magno conatu nugari, Ter. in Heauton.*

g *Plin. lib. 37.*

h *Doctæ nugæ.*

Thus much is emergent hence by good conclu-

sion, that *the legall Priesthood then, and the Euangelicall Ministery now, should bee as jewels and precious stones.* If *Aaron* and his sonnes were so under the Law, surely Christ and his Apostles, and those who succeed them, are no lesse under the Gospell; it is well therefore that they are mentioned by St. *Iohn*, as well as *Moses*; in the *New* Testament, as well as the *Old*; in the New *Ierusalem*, as well as the old *Tabernacle.* We should all be Gems and Iewels indeed, as that worthy *Antistes* of *Salisbury* B. *Iewell*, was both in name and nature, according to the Greeke Lyricks of *Io. Brosserius* a French man in his Epitaph[1].

1 *Vita & mors Iuelli per D. Humphredum.*

μαργαείτης βρεταννικὸς
ὁ τιμιος καὶ κόσμιος,
μαργαείτης ὀνόματι
μαργαείτης καὶ πράγματι.

Iewels and stones of price wee are or should be: first in the esteeme of God, of whose mysteries wee are disposers; let men thinke of us as meanely as they will, we are a chosen generation, and a royall Priesthood to him, *amat gentẽ nostrã*, he loves the Tribe of *Levi*, as they in the Centurions behalfe, *Luke* 7. Secondly, at the rate of good men, if the *Galathians* will give their eies for *Paul*, the *Milanois* will give *animam pro Ambrosio*, their lives for their *Ambrose.* Thirdly, in regard of those rich endowments, and vertuous habits of grace, which by coworking with God we should labour by frequent and iterated acts, to introduce both into our owne and others soules. *Brightman* a man of a right heart and bright braine (his particular conceits reserved) I warrant him, expresseth himselfe in these words,

which

which may ſerve for a good gloſſe on my Text, m *It is certaine* (ſaith he) *that the excellency of gifts wherewith teachers excell above other men, are noted unto us in this place by thoſe things which are moſt precious of all other upon the earth: and withall wee are hereby taught, both what precious accompt God makes of ſuch teachers, as alſo how greatly they ought to be eſteemed amongſt men; and it is no leſſe certaine that every one of theſe excellēt vertues did ſhine forth moſt cleerly long agoe in the old Apoſtles.* So he. m *in Apoc. c.21.*

I need not treſpaſſe againſt mine owne eaſe to labour for either words or method; not for words, for rare beauties are moſt lovely plaine dreſſed, and ſtones rich in themſelves ſhew beſt ſet in a foyle: not for method, it is already *ordo quincunx*, one breaſt-plate into foure rowes, and thoſe foure rowes into twelve ſtones, three in each row; as the yeere into foure quarters, and thoſe foure quarters into twelve moneths, three in each quarter: or *methodo analytica*, twelve ſtones contracted into foure rankes, and thoſe foure into one pectorall.

So then according to the number of the ſtones, there are to be 12. ſeverall rhapſodies or diviſions in this diſcourſe, as there are twelve chapters in the booke of the Preacher; or as *Ahijah* taking hold on * *Jeroboams* garment rent it into 12. peices; in every one of which ſhall bee touched firſt the hidden *vertue* of the ſtone, for I verily thinke *there is no pretious ſtone without ſome egregious vertue*, as *Cardan* l who made *Millaine* as famous for a Philoſopher, and a Phyſitian, as St. *Ambroſe* did it for a Biſhop. Secondly, the apparent *colour* or viſible quality, which is limited and bounded in the ſurface and ex- * 1 King. 11. 30.

l *Nullum lapidem pretioſum alicujus egregiæ virtutis expertū. Car. Subtil. lib. 7.*

extremity thereof, which is so notable as many Armorists blazon by the colours of precious stones. You cannot expect from me any digression at all, or long commoration upon any thing in prosecuting these things. I may truly say as she prevaricated with our Saviour *Iohn* 4. *The well is deepe, and I have little to draw with.* I will therefore doe no more but lap of these waters *tanquam canis Nilum*, or as *Gideons* souldiers *Iudg.* 7. & not so much neither, till I have darted forth one ejaculation.

The Prayer.

a Dan. 2. 34.
b Zach. 3. 9.
c 1 Pet. 2. 6.

BLessed Saviour, *who in thine incarnation was a* stone [a] cut out of the quarry without hands, *in thy Passion* [b] a stone cut full of eyes, *in thy Resurrection and Ascension* [c] a chiefe corner stone. *Thou art the Sonne of God command these stones to be made bread, even such heavenly Manna & spirituall food as may feed our soules to life eternall, to this end give me thy booke and thy roule to eate, that I may speake truly, and judge wisely, and so worship thee the* first truth & chiefest wisdome. *Take away the stoninesse of our harts, that the seed of the word fall not into stony ground, and prove fruitlesse. Lord, there is nothing will binder but our sinnes, which are ever interposing betwixt thy goodnesse and our needs: make us therefore as truly sorry that ever they were committed by us, as desirous that they may be remitted by thee, and as endeavouring that wee may not* sin, *as we are hopefull thou wilt not* impute *sin. O Iesu Christ, whom wilt thou heare if not* us *who have no portion but in thee, having forsaken all to bee thine Altar-servants? or who will heare us, if not* thou, *who art a Priest aswell as a Prophet or King? or where wilt thou heare us, if not in this place which is the* house of Prayer? *or when wilt thou heare us if not* in the houre of Prayer, *when so many of us are gathered together in thy name? and in what words wilt thou heare us, if thou wilt not acknowledge the phrase and stile which thy selfe hath taught us, saying,* Our Father, &c.

THE

THE POLISHING OF THE TWELVE STONES IN THE HIGH-PRIESTS Pectorall.

SECTION. I.

The *Sardius*.

THat which is the sixt in the foundation of the New Ierusalem, is placed the first in the Pectorall: it tooke the name[a] where it was first found, from *Sardinia*, an Isle in the Lybick Sea; as *Sardonius risus*, so famous in the prouerb from the same place.

a *Primum Sardibus reperta. Plin. l.37.c.7.*

The Vertue:

THis Stone is well knowne to be a Gemme of all others [b] *most profitable for engravement*, and [c] *most fit for Seales*: both because it is of a meane hardnesse to cut, and because it parts cleane with the wax. Persons of quality use to have their crests

b *Sculptura utilissima. Plin. ibidem.*

c *Sigillis aptissima. Cardan l.7. Subtil.*

cut in theſe ſtones, and ſet in Rings, which they weare as Signets. He that makes *Bartas* ſpeake ſo good Engliſh, cals it the [d] *Seale-fit Onix*. I ſuppoſe hee meaneth the Sardius, both becauſe it [e] communicates the name with the Onix, and *Ioſephus* alſo [f] in his Iewiſh Antiquities, where hee reckons vp theſe twelue Gemmes, calls this the Sard-onix.

[d] 1 Weeke and 3 day.

[e] *Nomen cum Sardoniche communicavit. Plin. ibid.*

[f] *Lib. 3. cap. 8.*

And I take it for a faire abodement, that this is the apparent property of the firſt Stone. Whoſoever be of ſuch ſtubborne mettall, as he will not receive impreſſion, yet a Prieſt (like *Iudah* [g]) muſt be knowne by his Signet: in that great ſetting open of the Seale-office, *Apoc. 7.* the Tribe of *Dan* is noted to be put out, that the Tribe of *Levi* might have roome. It ſhall euer be a piece of my Collect, both at my private Mattens and Even-ſong, for my brethren according to office, [h] *Set them, O Lord, as a Seale on thine heart, and as a Signet on thine arme; yea,* [i] *let them bee as the Signet of thy right hand, which thou wilt not plucke off.* This Seale is double; the one of the *perſon*, the other of the *office*: that, confirmes us to be the *children of God*; this, the *ſeruants of men*, in the things of God. And ſo wee keepe ſtill on foot the currant diſtinction of [k] the *worthineſſe of the perſon*, and the *worthineſſe of demeanour*. The ſeale of our perſons is the ſame with all other Saints, to wit, the giving of the holy Spirit, [l] *whereby we are ſealed to the day of redemption*: for as two parties covenanting doe mutually ſeale each to other: ſo we ſeale to God by faith [m], he to us by his Spirit [n]: and truly *abſit* that

[g] Gen. 38. 25.

[h] Cant. 8. 6.

[i] Ier. 22. 24.

[k] *Dignitas perſonæ & tractationis.*

[l] Ephes. 4. 24.

[m] Iohn 3. 33.

[n] Ephes. 1. 13.

that ſpirituall men ſhould quite want the Spirit, from which they have their denomination. It hath beene long ſaid, *Greateſt Clerks are not alwaies wiſeſt men*; ſo as it ſeemes Schollers muſt be glad to take ſimplicity to themſelves by tradition: but it is more true, that the beſt-lettered are not ever the profoundeſt Divines, (o *the ſecret of the Lord is with the righteous,*) it being juſt with God that thoſe who fall *à bono*, and care not to ſerve him, ſhall alſo fall *à vero*, and cannot know him. I ſay not as ſome, that a carnall and unſanctified man cannot convert a ſoule: but I ſuppoſe God doth not uſually worke ſuch noble effects by ſuch unworthy inſtruments: he will honour his owne to negotiate in ſo high a ſervice, while he makes it the juſt reproach of others to be p *written Childleſſe*. The ſeale of the Office is to beget children unto God. S. *Paul* told his Corinthian Diſciples they were q *the ſeale of his Apoſtleſhip*. *Calvin* to thoſe that objected againſt him his barren wedlocke, anſwered, he had many children which he had begotten unto God. We know, it was as bitter as death to the Hebrew Dames to be iſſueleſſe: it may bee the rather, becauſe every one thought with her ſelfe, why might not her wombe be teemed of the Meſſias as well as any other daughter of *Abraham*. Shall any be more ſollicitous of *generation* and the *firſt birth*, then we of *regeneration* and the *new birth*? becauſe the Prieſt *Melchiſedechs* ſtyle was, *without father or mother*, ſhall ours be, *without ſon or daughter*? I expect not, as when *Peter* preached, 3000 at one Sermon: we uſe not to ſow our labors

o Pro. 3. 32. Pſal. 25. 14.

p Ier. 22. *tit.*

q 1 Cor. 9. 2.

on the hopes of ſuch harveſts: ſuch births are as ſtrange as the 365 children of the [r] Counteſſe of Henneberge at once. But what, haſt thou fiſhed all thy life and catcht nothing? is there none whom thou haſt made *ſmite upon their thigh*, not one at 3000 Sermons? ſurely thou haſt juſt cauſe to ſuſpect thy faithfulneſſe in ſome point, and to be humbled. This of the vertue of the *Sardius*.

[r] Anno 1276. on Palmſunday baptized by *Guidon* Suffragan to the Biſhop of Vtrech. See the Hiſtory of the Netherlands.

The Colour.

THe *colour* of it is *red*: the [s] *root* ſhewes the *branch*: for in the Hebrew the very name ſignifies red, and the [t] firſt ſtone conſiſts of the ſame three letters, that the name of the firſt man doth, in regard of the redde earth on which both are made: ſo that hereby we are happily reſolved to our principles, and put in minde of the pit out of which we are hewne. Though wee bee ſpirituall men, yet we have a lay part, which is *theca animæ*, which muſt once yeeld to that great ſtatute law *primo Adami, ſtatutum eſt omnibus mori*: Both Kings who *Nebucadnetzar*-like have golden heads, and Prieſts who *Chryſoſtome*-like have golden tongues, yet ſtand but *luteis pedibus*. Therefore in the Regall Diademe of England this very ſtone is the firſt and higheſt in the Crowne, [u] to denote that even Kings are but made up and elemented of the ſame red earth that *Adam* was: and though [x] *they be Gods, yet they ſhall dye like men*. The Pope at his Inauguration hath the Maſter of Ceremonies to burne flaxe before him, crying, *Ecce ſancte Pater, ſic tranſit gloria mundi*. Both S. *Baſil* and S. *Auguſtine*

[s] *A rubeo colore ſic dictus. Paguin.*

[t] *Adam homo & idem lapis pretioſus ab eadem ſunt radice, i. Adam rubeſcere.*

[u] *Feurne* in his Blazon of Gentrie.

[x] Pſal. 82. 7.

Augustine used the like remedy against pride; the one on the day when hee was propounded *Pastor* and *Doctor* to the people; the other when hee was applauded for his exquisite sermons. *Surgite mortui*, we know was S. *Hieroms* eare-wig; We should doe well when wee feed, as at the Court of *Prester Iohn*, to haue the first dish a Deaths head; when we walke abroad, as the Lunaticke in the Gospel, to walke amongst the graves; in our gardens as *Ioseph*, to have a Sepulchre; in our Churches to visit the Golgotha or Charnell-house; on our rings (if we be [x] χρυσοδακτυλιοι) to have a deaths head engraven: that thus when our eyes traverse from object to object, they may out of every thing extract the meditation of our mortality, and the remembrance of our end. This will make us [y] *walke humbly with our God*, and so better men, *homo humi limus, cur non humillimus*; and also more diligent in our office, and so better Ministers, knowing the day may suddenly come when we must give an account of our Stewardship.

x Iam. 2. 2.

y Mic. 6. 8.

SECTION II,

The *Topaze.*

THis is the ninth in the Apocalypse: a notable gemme it is. *Pliny* begins his 8 Chap. of his 37 book [a], with setting a price on it. [b] *Cardan* saith of all other hee chose this, both because of the *hardnesse*, and *beauty* of it, to engrave his effigies and name in,

a *Egregia etiam Topazio gloria est &c.*

b *Vide lib. de lapidibus.*

c παρὰ τὸ τοπάζειν.

and the very c name of it ſounds as much, as *deſireable*: whence it is probable holy writt ioynes together for their value d *the Topaze and wed of fine gold*; which text of Scripture withall to mee ſeemes to compound the ſtrife amongſt the Etymologiſts, about the reaſon of the impoſition of the name, in that it calls it *the Topaze of Æthiopia*; and our Coſmographers point us out an Iſle in the red ſea called *Topazus*.

d Iob 28. 19.

The Vertue.

THe Vertue of this ſtone is, that it is ſoveraigne againſt *feare* & *ſadneſſe*, the two eſſentiall parts of *Melancholy*. *Cardan* the moſt induſtrious ſearcher into the ſecrets of nature, ſaith, he hath ſeene a doſis of 15. graines given to a melancholiſt a preſent remedy to him. We muſt ſtrive with our harts to have them cheerfull and comfortable, therefore not unfitly doth this ſtone immediately follow the former: becauſe as *obſignation* is one office of the holy Ghoſt; ſo *conſolation* is another: as it is a *ſeale*, ſo it is *a Comforter*. Some indeed grace *Melancholly* ſo much, as to turne it over to adorne wiſedome, old age, vertue, and conſcience; and indeed I thinke a ſanguine complexion which is ſo tempered with a convenient meaſure of naturall melancholy, that the ſuddaine motions and enforcements of the blood bee allayed, is both moſt wiſe to ſee what is beſt, and moſt regular to performe it; but if it be once growne to a f *diſeaſe of the mind*, it is the moſt *unprofitable* and *unteachable* paſſion of all others; therefore the Fathers did it no wrong to call

e Iohn 14. 16.

f *Stoici vocant crebros & inveteratos motus, Morbos animi; primos autem & leves, Affectus tantùm. Lipſ. Conſt. l. 1. cap. 1.*

g *Poſt peditem equitemq; ſedebit atra cura.*

it

it the h *bath* and *baite of the Devill. Sathan*, saith holy *Greenham*, *under the colour of repentance bringeth many to an extreame sadnesse*. No sorrow, unlesse it be for sin, is good for ought, & not that neither, if it be immoderate; a pound of sorrow will not pay an ounce of debt, except it be our debts to God. A Minister therefore ought first to work his own mind to a harmles jovisance; for the more his heart is above, the better able he is to search out the *whole counsell of God*, and find more divine truths. *Knowledge* and *mirth* are of neere alliance: for *Salomons* great knowledge of things was onely *latitudo cordis*, the largenesse of his heart; and mirth we know doth dilate and spred out the heart, as griefe doth gripe and contract it. Besides, this is a compendious way to make profelytes, & to draw customers to the profession of Religion, when they see they must not needs be ever encreasing the ayre with sighes, and rivers with teares; but that i *the wayes of wisedome are wayes of pleasure*, and that they may bee as farre from temporall *dejection*, as from eternall *rejection*. Secondly, hee should beware of *making the hearts of Gods people sad*, k *Paul* had a care even of the incestuous Corinthian, *that his spirit were not too much contristated*; they cast too much salt on their sacrifices, who are no sooner clasped in their Pulpits, but as if they were on mount *Sinai* giving the Law, speake thunder and lightning at euery word, and can ἰαμβίζειν as bitterly as *Archilochus*, but have not *the tongue of the learned to minister a word in due season to him thats weary*; and throw forth a plancke, or breake open the Spicke-

h *Balneum & esca Diaboli.*

i Prou. 3. 17.

k 2 Cor. 2. 7.

l Isa. 50. 4.

Spicknard box of precious promiſes to him that is ready to ſuffer ſhipwracke; doe ſuch rigid Orators conſider how ten *Barnabaſes*, ſons of conſolation, cannot often put to ſilence the voyce of deſpaire, which one *Bonerges* (ſonne of thunder) hath coniured up? Muſt a poore ſoule that ſtands need of ghoſtly ayde, and repaires to the Prieſts lipps, ſaying [m], *Stay me with Apples, comfort me with flagons*, returne Sermon-ſick, complaining, [n] *I ſought my beloved, but the watchmen that went about the City found me, they ſmote me, they wounded me, the keepers of the walls tooke away my vaile from me*, [o] Miſerable Comforters.

m Cantic. 2. 5.

n Chap. 5. ver. 7.

o Iob 16. 2.

The Colour.

THe Colour of the *Topaze* is *yellow*, of the colour of gold or ſaffron, which [p] ſignifieth *preheminence* and *ſuperiority*, becauſe gold is the chiefe of all metalls: whence it is that Miters, Sceptres, Crownes, Thrones, iudgment-ſeates, the Veſtures of Emperors, Kings, Popes, are either of gold, or much adorned with it: euen the Church is ſaid to be a [q] *Queene adorned in a veſtment of gold*. How fitly therefore doth the golden *Topaze* follow the earthy Ruby; *that* going before, leſt wee be puffed up, *this* comming after, leſt wee bee too much caſt downe: this is the reaſon why Prieſts were anointed with oyle, which doth *ſupernatare*, ſwim above all other liquors; and the very names of Prelates, Primates, Priors, Overſeers, Fathers, Superintendents, Lords, Ambaſſadors, did ſurely in the worlds better dayes entitle them to ſome *priority* both of *order*

p *Leimat. Chap.* 16. of his booke of Colours.

q Pſal. 45.

order and *jurisdiction*. This precedency should be twofold [r]: the one of *worth*, the other of *esteeme*, or of *vertue* and *honour*; that is *inherent* in our selues; this *imputed* by others. The former is that whereby we should strive to excell other in knowledge and holinesse, and to worke out our owne honor by Vertue: if we were such Clerkes as *Beringarius*, who was said to know all knowable; and such good men as *Bonaventure*, of whom it is said, hee was of so sweet a disposition, that *Adams* fall could scarce be seene in him; then surely contempt could not like a burre, thus sticke to our coat as it doth; but some of us are so *foolish*, as no *wise man*, and some so *wicked* as no *honest* man can honour us: there is no reason (as *Bernard* [s] to *Eugenius*) that *sedes prima* and *vita ima* should goe together. [t] *The Prophet that teacheth lyes* deserves to bee *the Tayle*: or if hee teach the truth, if so bee his practice give his pulpit the lye, the latter, to wit, *priority of esteeme* will as naturally follow the former, as the shadow the body. Wise and good Christians will give us our [u] *double honour*, and [*] *have us in singular love for our workes sake*: and a good name, though it borrow but its valuation from opinion, yet if the ground of it bee merit, and the esteem of worthy men, it is then a *precious ointment* indeed. Knowledge hath no enemy but an ignorant man, nor godlines but a wicked man; and as for such both their *invectives* are true *Panegyricks*, and God will sanctifie unto us the enmity of unreasonable opposites. And thus far we may safely bee [x] φιλοπερισπουδαστοι. After the *Topaze* followes

[r] *Prioritas dignitatis & pretiationis.*

[s] *lib. 2. de Consid.*

[t] Isa. 9: 14, 15.

[u] 1 Tim. 5. 17.

[*] 1 Thes. 5. 13.

[x] Ioel. 3. v. 9.

SECTION III.

The *Carbuncle.*

IT is the third alſo in the *Revelation*, though it bee there called a *Calcedonie*,[a] which is a *ſpecies* of the *Carbuncle*. It is the name both of a *diſeaſe*, and of a *Gemme*.[b] *Leo* the fourth Emperour of *Rome*, tooke out of the Temple of *Sophia* a Diadem, the moſt precious ſtone whereof was a *Carbuncle*, and ſet it on his head, and hee was preſently ſmitten with a diſeaſe called a *Carbuncle*. You haue heard of the prophetical Diſtich, fathered on *Buchanan* touching King *Iames*:

Sexte, verere Deum, veniet tunc terminus ævi,
Cùm tuus ardenti flagret Carbunculus igne.

a *Plin. lib.* 37. *cap.* 7.

b *Cuſpinian de Cæſar. & Imper. Rom.*

The Vertue.

THe manifeſt *Vertue* of this Stone is to ſhed abroad a glorious light, as of a ſtarre or candle, even when the moſt pitchy darkneſſe doth enfold the day: from whence it hath the name in the three principall and learned languages.[c] The Hebrew name comes of a root which ſignifies *Coruſcation*, and *Lightning*.[d] The Greeke and Latine in the Theame ſignifie a *Coale*, a *Candle*, a *Fire*. *Ludovicus Vartomannus*, relates of an Indian King, who had them of ſuch ſplendour and bigneſſe, that if he were met in the darke, hee was thought to ſhine as the Sun beames.

c Bareketh à barak, *Coruſcatio.*

d ἀνθραξ, πυρωθ, *Carbunculus, Lychnites.*

c *Ardentes*

e *Ardentes superat gemmas Carbunculus omnes,*
Nam velut ignitus radios jacit undiq; Carbo,
Hujus nec tenebræ possunt extinguere lucem.

e *Ex Lapidario antiquo ἀνονύμῳ.*

We must ἀνθρακίζειν, and f *Let our light shine before men.* It is no simple Encomium given us by Christ, that we are g *the light of the world*, which he ingenuously acknowledged, who said, if God himselfe would become corporeall, he would take *truth* for his Soule, and *light* for his body. We should bee each of us an h *Oecolampadius* in the house of God. When God made the great world, the very first day, the first creature hee extracted out of *Chaos* was *light*, though the Sunne the fountaine of light was not made till the fourth day. So what is Man, the modell and epitome thereof, if hee walke not as i *a child of the light.* But if a Churchman, who should bee both *lumen* and *lux*, *enlightned* and *enlightning*, bee k *darknesse* it selfe, how great is that darkenesse? This light must be twofold, of *doctrine*, and of *life*; that must bee seated in our *understanding*, this in our *conversation.* There is *Vrim* and *Thummim*, a *brestplate*, & an *Ephod*, a tinckling *bell*, and a fruitfull *Pomegranate*: there was blood to be put both upon the lap of the Priests *eare*, wch is the doore of knowledge, and on his *thumbs* and *toes*, which are instruments of action: there were for his part both the *brest*, the seat of affection, and the *shoulder* whereon we carry burthens. The Law of God was both to be bound as *frontlets* betwixt the eyes to read, and *bracelets* about the arme to practise. These are the knowne distinctions of l *Moses*; instructions must be m *bound on our fingers*, as well

f Math. 5. 16.

g *Ibid.* ver. 14.

h λάμπας ἐν οἴκῳ θεοῦ.

i Ephes. 5. 8.

k *Ibid.*

l Exod. c. 28. v. 30, 31, 34. and c. 29. v. 20. 27. & Deut. 6. 8.

m Pro. 7. 3. *id est, opere imp. Lavater in loc.*

as *written on the table of our hearts*, there is the phraſe of [n] *inſtructing with the fingers*, as well as with the tongue: there is to [o] *ſerve the Lord with the ſhoulder*, no leſſe then with hart or voyce; there is [p] *to ſit in Moſes Chayre, and to doe as they ſay*; there is [q] *to feed the flock*, & to be an *enſample to the flocke*: there is [r] *preaching to others*, and *being ones ſelfe a caſtaway*; there is to [ſ] take heed to a *mans ſelf*, as wel as to his *doctrine*; there is both *docere* [t] and *facere*. Chriſt healed the withered *hand*, and St. *Peter* the Cripples lame *feet*, as well as made the *blind* to ſee, and *deafe* to heare. Wee read of [u] μόρφωσις γνώσεως, *a forme of knowledge*; and alſo μόρφωσις εὐσεβείας *a forme of godlineſſe*. So Scripture. There is [x] φῶς πίστεως and ἔργα φωτός, there is a preaching [y] διὰ τῆς σιγῆς, and διὰ τοῦ βίου: there is [z] διδάσκαλος and διδάσκαλος: there is λόγος θεωρίας and λόγος πράξεως: There is [a] the faith of the *eare*, and of the *hand*; there is a feeding the flocke [b], as well by a *holy life*, as by Orthodoxe ſermons: there is [c] when the *voyce is ſonant*, and the *hand conſonant*. There is to keepe the *Lords Vineyard*, and to keepe a mans *owne Vineyard*: [d] *They made me a keeper of the vineyards, but I have not kept mine owne vineyard*; which place occaſioned *Bernard* to wiſh hee had never taken on him the charge of ſoules. There is to love to *inform* others, but to hate to *reforme* our ſelves: [e] *Why doeſt thou preach my Lawes, and takeſt my Covenant in thy mouth, whereas thou hateſt to be reformed?* which words when *Origen* had read for his text, hee wept ſo bitterly, as he moved the congregation to weep with him. So the Fathers. There is [f] *Gracian*-like

to

n Pro. 6.13.
o Zeph.3.9.
p Mat. 23.3.
q 1 Pet.5.2,3.
r 1 Cor. 9. 27.
ſ 1 Tim. 4.16.
t Act. 1.1.
u Rom.2 20.
* 2 Tim.3.5.
x *Chryſ. de caco nato.*
y *Theophilact. in Mat.3.5.*
z *Ex. Manuſc. Epiſt. Lich. Cov.*
a *Ruffin. Eccl. Hiſt. lib. 2. c.10.*
b *Verbi oratione, exempli exhibitione. Bern. Ser. 2. de reſ. Domi.*
c *Aug vox ſonet, manus conſonet.*
d Cantic. 1.6.
e Pſal 50.16,17.
f *Graci norunt quid ſit honeſtum, ſed ſoli eo utuntur. Lacedemonij. Severus apud Plutarch.*

to *know* what is honeſt, and *Lacedemonian*-like to doe what is honeſt: there is a g *ſpeaking to the eare by voice, and to the eye by action.* There are h Doctors no leſſe to be admired when they are *ſeene live*, then when they are *heard teach.* There are i *Bonifaces* as well as *Benedicts.* So humaniſts. In ſumme, there is both *Pulpit-craft* and *life-craft*; *ſcience* and *conſcience*; chewing the *cud*, and dividing the *hoofe*; an *enlightned underſtanding*, and a *ſpotleſſe converſation*; a *glow-worme* requiſite in the *braine*, and a *lampe* in the *hand* of a Miniſter of the Goſpell. Loe *a cloud of witneſſes.* It was a witty Apophthegme of *Bois Siſi* the French Ambaſſador, who asking what Bookes Archbiſhop *Whitgift* had written, that he ſaw him ſo much honoured; and being told he had not onely publiſhed bookes in defence of our Eccleſiaſticall politie, but had founded a famous *Schoole* and *Hoſpitall* at *Croyden*: k *Truly* (quoth he) *an Hoſpitall to relieve the poore, and a ſchoole to traine up youth are the beſt bookes an Archbiſhop can write.*

g Sir Fr. Bac. advancement of Ler.

h *Sen. ep.* 34. *Eum tibi elege doctorem, quem magis admireris cum videris, quam cum audieris.*

i *Vnus Boniſacius præſtat decem Benedictis.*

k *Hoſpitale ad ſublevandam paupertatem, & Schola ad erudiendam iuventutem ſunt optimi libri, quos Archiepiſcopus conſcribere poteſt.*

The Colour.

THis ſtone is of a *Flame-colour*, ſuch as burning coales are of, and therefore may very fitly ſignifie *zeale.* For l *Zeale* is a word framed of the very ſound that fire makes when it meets with ſuch an oppoſite as water. So m *Homer* uſeth the word of the noiſe a Cauldron makes, when there is a good fire under it. And the new-maried wives of the Romanes adorned their heads with a veile called *Flamen*, in token of their fervent affections to their huſ-

l Ζεω *Onomatopœia.*

m ὡς ὅτε λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῷ. *Iliad.* φ.

husbands. Neither God nor man cares to imploy ſuch [n] *ſlow-bellied Cretians*, as are Vineger to the teeth, and ſmoake to the eyes of them that ſend them. That thou doeſt doe *quickly*, and like a man of metall, ſaid Chriſt even to his death-boding Diſciple. It is a goodly matter for a man to be as forward as he dare, and then, like a Snaile, pull in his hornes at the touch of the firſt obſtacle. *It is* [o] *comely* for any *to be Zealous in a good thing*: but of all other let *us* beware of doing the worke of the Lord *negligently*. Whom ſhould the *zeale of Gods houſe conſume*, rather then us who are Stewards of the houſe? on whoſe heads ſhould we *heape coales of fire*, ſooner then on our owne? whoſe *tongues ſhould be touched with a coale from the Altar*, rather then thoſe who ſerve at the Altar, and live of the Altar? how ſhould wee keepe fire continually in Gods Tabernacle, if we let it goe out in our owne hearts? Pitie it were that ſo precious a ſtone as the *Carbuncle* ſhould be of a duskiſh colour: and pitie it were that *light* ſhould want *heat*; that ſuch faire vertues as *illumination* and *holineſſe* ſhould want *zeale*, to ſet them a working. It was friendly counſell given to *Melanchthon*, that hee ſhould take heed of affecting ſo much the name of *a moderate man*, as to loſe his zeale: the word to [p] *Ieremy* was as *fire in his bones*, and to [q] *Elihu* as *new wine in bottles*. Did not he deſerve the name of [r] *Ignatius*, who ſaid, Let torments, fire, wilde beaſts, rackes, all the tortures of hell come, ſo I may win Chriſt? is not [ſ] Ζηλωτὴς a ſuting name for an Apoſtle? Is it not a ſore matter that one of our owne ſhould parallell

n Tit.1.12.

o Gal.4.18.

p Ier.20.9.

q Iob 32.19.

r *Conveniunt reb. nomina, &c. Ovid.*

ſ Acts 1.13. *Simon Zelotes.*

rallell [t] the Church of *Laodicea* and *England*; and tells us he did it not *ſiccis oculis?* Doe not your *ſpirits* [u] *burne within you* in an holy emulation? I ſay no more, but * *be Zealous.*

t *Brightm. in 3. cap. Apoc.*

u Iohn 24.32.

* Reu 3.19.

SECTION IV.

The Emeraude, or Smaragde.

IT is the fourth in order both here and with S. *Iohn*; and very fitly in both places followes the coruſcating Carbuncle: for as that by the excellencie of the object doth deſtroy the eyes of the beholder, ſo this againe with a friendly and acceptable greenneſſe doth refocillate and cheriſh them:

The Vertue.

IF it had as many vertues as are aſſigned it, it ſhould be the Pearle of price, for which the wiſe Merchant ſold all he had to purchaſe it. Yet muſt I either *Antipodes*-like tread contrary to the opinion of all men, or allow it to be a [a] *chaſt-ſtone*, and to have the ſame vertue among ſtones that *Agnus caſtus* hath among plants. [b] The Perſians uſed them both in eſpouſing their wives, and burying their dead: and it is reported that in the grave of *Tulliola, Ciceroes* daughter, was one found, which *Iſabel Gonſaga* of *Eſte*, Marchioneſſe of *Mantua* had of late yeares. [c] One of the Kings of *Hungary* ever

a *Vide Scalig. ex.* 33.§.2.

b *Loimatius l.* 3. *c.*17.

c *Et vetuſto codice.*

ever wore one in *hora coitus*, becauſe of the power he ſuppoſed it to have to retaine the ſeed: and they averre, [d] egregious *Smaragds* to have broken in the deflowring of Virgins: the reaſon is, for that [e] it is a cold and tender Gemme, obnoxious to every injury: now in immoderate venery the body is much heated, and the bones burnt to cinders, and alſo there is a prodigall expence of blood and radicall moiſture, which are the foment and ſtocke of life. We muſt σωφρονεῖν, and preſſe hard after *chaſtity* & *continency*, whether thoral and conjugall, or that of celibatude, according to the eſtate we are in, *bound* or *free*. *Spirituall* men muſt not be *carnally* given: they that worſhip continually in the Temple, ſhould preſerve their bodies as the chaſte Temples of the Holy Ghoſt. S. *Paul* adviſeth even the maried Laity to be abſtenuous, that they might give themſelves to faſting and prayer. *Moſes* his Law ſuffered not a Prieſt to take to wife a widow, becauſe ſhe had knowne a man: and if a Prieſts daughter played the whore, it was to her capitall, becauſe ſhe polluted her fathers houſe. Yea even under the New Teſtament, our wives, if we have any, muſt be [f] *ſober*, our bed an [g] *undefiled bed*, our children [h] *holy* children, our greetings [i] *holy kiſſes*, our perſons, calling, office, day of ſervice, places and veſtments of ſervice, tythes, and offerings, all are holy: what is ſufficient to be written in the hearts of others, muſt bee engraven on the Prieſts *Frontlet*, the moſt prominent part of his face, as it were both for his owne improvement, and others example, *Holineſſe to the Lord*. Now there

d *Wecker. Antidot. Spec. lib. 1. ſect. 6.*
e *Cardan. l. 7: Subt.*
f 1 Tim. 3. 11.
g Heb. 13. 4.
h 1 Cor. 7. 14.
i 2 Cor. 16. 20.

there is no ſinne ſo directly and *è diametro* oppoſite to holineſſe, as uncleane luſt and fleſhly-mindedneſſe: therefore *Luke* 7.37. γυνὴ ἁμάρτωλος, behold a woman which was a *ſinner*, the learned [k] *Antiquis* annotes to that place, that howſoever *all unrighteouſneſſe be ſinne*, yet uncleanneſs eſpecially, and obſerves out of *Procopius*, ſuch as were given thereto to be peculiarly and *ob eminentiam* called ἁμαρτώλους, *Sinners*. *Eraſmus* after his manner whets his ſtyle againſt theſe Salamanders that muſt needs fry in unlawfull flames, and askes them ([l] *ubi barba?*) where their beard is, ſuppoſing there may well be a *buſh*, but if they ſhake their bottles, there will appeare but ſmall ſtore of *wine* either of *wiſedome* or *godlineſs*. It was often turned to the reproach of *Beza*, both of his perſon, calling, and religion, that he had written ſome licentious Epigramms, though it was both when hee was a very young-man, and uncalled, and might have ſaid that [m] *though his lines were wanton, yet his life was honeſt.* And indeed I liked not his excuſing of himſelfe in [n] one place, till I found his hearty confeſſion [o] in another.

k *Cauſab. not. in loc.*

l *Enchirid. milit. Chriſtiani.*

m *Pagina laſciva, vita proba. Martial.*

n *Præf. ad poem.*

o *Annotat. in verbum* παραδειγματίζειν, *Mat.* 1.

The Colour.

THe *colour* of this ſtone is ſo *greene*, as graſſe and herbes in compariſon of it are not greene: whence it comes to be ſo profitable for the eyes, by affecting the ayre round about the object with rayes of the ſame colour, [p] *& ita viridi lenitate laſſitudinem oculorum mulcet*, ſaith *Pliny*. *Nero* for the benefit of his ſight beheld the ſword-players at

p *Cap. 5. l. 37.*

Rome in a *Smaragd.* What the *eye* is to the *body*, ſuch is the *underſtanding* to the *ſoule*; and I finde the *greenneſſe* of this ſtone applied [q] to the *knowledge of divine truths.* It is both for *ornament* and *uſe*, if we be verſed in the whole ἐγκυκλοπαιδία, can diſpute *de omniente*, and *goe downe to the Philiſtims to ſharpen our axes and hammers:* ſo as we pearke not the *Hand-maid* above the *Miſtris.* But in our profeſſion, in ſacred Theology, it is no curioſity for us to ſeeke out the indiviſible point of every queſtion, and to throw arguments,[r] as the men of Gibeah ſtones, *at an hayres bredth.* Let no man ſay to us,[ſ] *Art thou a maſter in Iſrael, and knoweſt not theſe things?* We ſhould not be more skilfull in the Statutes or tything-tables, then in Scriptures, Counſels, Fathers, Eccleſiaſticall Hiſtories, Canons, &c. we need not bid the *Statiſt* read *Tacitus*, or the *Phyſitian Hippocrates* Aphoriſmes, or the *Mathematitian Euclide*, or the *Lawyer Iuſtinian.* and [t] *diſcere & audire, & meliori credere non vis.* I would many of us fell not ſhort of the induſtry of ſo great a Prince as *Alphonſus* King of *Spaine* and *Naples*, who read the Bible 14. times over, with *Lyra's* gloſſe upon it. Excellent therefore doth the colour of this ſtone follow the colour of the laſt, to wit, *knowledge* follow *zeale*, (like *fire* and *water* in the ſolemnities of the Romane Nuptialls) leſt [u] *Zeale ſhould be not according to knowledge: knowledge* to abate the edge and rigour of *zeale*, and *Zeale* to quicken the dulnes and ſlowneſſe of *knowledge.* So [*] *cloven and fiery tongues* was the forme the holy Ghoſt aſſumed when it deſcended on the Apoſtles.

q Brightm. in Apoc. cap. 21.

r Iudg. 20. 16.

ſ Iohn 3. 10.

t Hor. ep.

u Rom. 10. 2.

* Act. 2.

Apostles. An expedite and cloven tongue, as was said of *Neros* gouernment, toucheth the instrument well, but windes the pinnes too low: and a fiery zeale is as an heart without a *pericardium* in the little world, or as the First-mover without a Chrystalline sphere in the great world, setting all on fire: both together make a masculine Oratour indeed, and have often undeafed a stubborne eare, and left a sting (an higher hand co-working) in a steeled heart: the former is like *Moses*, the meekest man; the other like *Elias*, the most zealous Prophet; and if *Christ* worke by his Spirit (as O that he may) then are *Moses*, *Elias*, and *Christ* againe met together.

SECTION V.

The *Saphire.*

THis is the second in the Apocalypse, but here the fift in order; and it stands well betwixt the Emeraud and Diamond, as being next to the one in *hardnesse*, and to the other in *beauty* of colour. The name sounds alike in the[a] principall Languages.

a *Sappir Hebr.* σάπφειρος *Gr.* *Sapphirus Lat.*

The Vertue.

THe true *vertue* of this stone is that it is availeable against the disease called the *Carbuncle.* [b] *Albertus* that famous Germane Priest, whom all

b *Ex vetusto codice.*

Schooles honoured with the name of *Great*, and *P. Iovius* makes the firſt of his *Viri illuſtres*, ſaith he ſaw two Carbuncles cured onely with the touch of this gemme. [c] *Weckerus* affirmes it to be profitable both for this and all other diſeaſes of the skinne; adding, *ut ego ſum expertus*. [d] *Cardan* requires it be a good one and often applied, for then it hath *vim alexipharmacam*, [e] and is very averſe to all peſtilent and hot poiſons: There is no ſcall or ulcer ſo noyſome to the body, as the bile or leproſie of Sinne is to the ſoule: and therefore the ſpirituall Phyſitian is by all induſtry to take care leſt it gangrene and become incurable. Leproſie is a diſeaſe of *reproach* as well as *ſmart*: and whereas men in miſery are uſually comforted, pitied, and relieved of their viſitants, Lepers are as faſt fled from by men, as they are purſued by God. It is a note of infamy to the houſe of *Auſtria* that it is ſeldome or never without a Leper. *Azaria* though he were a good King, yet was glad to dwell apart, [f] *becauſe he was a Leper*. [g] *Naaman* was a *great man and honourable*, but (as a flye to a whole boxe of ointment) *he was a Leper*. We ſhould be every whit as ſhye, leſt the faire table of our owne or others ſoules be ſmutted with the converſation of the wicked, as of a peſthouſe. We cannot plead want either of a *precept* to command it, while we are ſo ſtrictly bidden to [h] *hate the very garments ſpotted with iniquity*; or of an *enſample* to commend it, while we know S. *Iohn* ſo divinely preciſe as to flie out of the Bath wherin he ſaw *Cerinthus* the hereticke: and what elſe may bee the principall end of that ſpirituall outlawry, the

c *Antidot. lib.* 3. §. 6.

d *Lib.* 7. *Subtil.*

e *Fran. Ruens de Gemmis lib.* 2. *cap.* 3.

f 2 King. 15. 5.

g 2 King. 5. 1.

h Iude v. 23.

the high and supreme censure of the Church, whē notorious sinners are cast out of the congregation, but[i] *nè mala vicini pecoris contagia lædant*, lest if the rotten were not *ejected*, the whole would be *infected*: and surely the rites and ceremonies of clensing the Leper, laid downe, *Levit.* 14. from the first verse to the 10. are excellent directions how to proceed in the cure also of the botch of sinne. The scarlet may signifie that even[k] scarlet and crimson sinnes may be whited over; that sinnes of the deepest tincture (*[l] bis murice tincta*) are not onely *pardonable*, but in the way to be *pardoned*. The hyssope[m] is of a purgative nature, *purge mee with hyssope*, saith[n] *David*, to note that the sinfulnesse of our nature is not healed, but where sin is purged out: The Cedar wood which corrupteth not but yeelds a fragrant and sweet smell, shewes that then are our corruptions purged indeed, when our holinesse and incorrupt manners ascend like incense before God and men. The water and the oyle represent the running and searching water of the Law to shew both the *guilt* and condigne *punishment* of sinne; and then the soft and supple oyle of the Gospell, which poured into our wounds makes all whole againe The dead Sparrow is Christ slaine for our sinnes, the quicke sparrow is Christ risen againe for our justification, and consequently the sinners mortification and vivification. The shaving of the haire teacheth, that *eyes* and *hands* are not onely to bee seene to, that they offend not, but even all *superfluities* to be payred away, and to accompt no sinne small that defiles a man. The putting of the oyle

i *Virg. Eclog.* 1.

k Isa 1. 8.

l Hor.

m *Pectus & pulmone expurgat. Lemnius de herbis bibl. c.* 26.

n Psal. 51. 7.

upon the lappe of the right eare, and the thumbe and toe of the right hand and foot, ſhewes that *hearing* and *doing* muſt goe together; but who muſt doe all this? °*This is the law of the leper, hee muſt bee brought unto the Prieſt*, that is, not onely unto the High Prieſt of our profeſſion Chriſt Ieſus, who cured ten lepers at once, and can heale all our ſinnes; but alſo unto us who are his ſervants and ſtewards, for what he doth αὐτεξουσίως *vertually*, we doe ὑπηρετικῶς *miniſterially*, what hee *binds* or *looſeth* we muſt *pronounce* and *declare*. I am the more briefe in this Symbolicall divinity leſt I incurre *peccatum Origenale:* neither would I have gone ſo farre, if I had not had a ᵖ guide-ſtarre.

° Levit. 14. 2.

ᵖ *Euſebius Emiſſenus.*

The Colour.

THE *Colour* is *blew*, inclining to the colour of the heauens, whereby it comes to ᵠ ſignifie loftineſſe of mind, and a contempt of theſe ſublunary and earthly things. *Iſis* the ancient Ægyptian goddeſſe had her Prieſts clothed in this colour, that the people beholding them might bee put in minde of heaven. S. *Gregory* ordained that the Friers called *crucigeri* ſhould weare habits of blew. *Cicero* uſed ſometimes to weare this colour, to ſhew his aſpiring mind: yea ʳ many of the Apoſtles, and the Virgin *Mary* till the paſſion of her ſon uſed this color; and Chriſt himſelfe is uſually painted with a garment of it: And of the foure colours uſed about the Tabernacle, Blew, White, Scarlet and Purple; both the lace to faſten the breſt-plate to the Ephod was blew, and the robe of the Ephod was to be all blew

ᵠ *Leimat. cb. 18. de coloribus.*

ʳ *Leimat. c. 3. lib. 18.*

blew: To teach us to make a sky-coloured vaile to our eyes, and to cauſe our thoughts ſit a brood on heavenly matters. *Heauenly mindednesse* is a fit temper for a Churchmans ſpirit. The oxe, or farm, or wife, may not ſo fill up our eye, as to neglect the Kings ſupper. We muſt not like ſpire ſteeples, point upward, & poize downward. Whoſoeuer can make ſuch poore things as a blaſt of fame, an husk of pleaſure, or thornes of riches, matter of felicity; yet let us make choyce of the Lord to bee our God; and when we have done, maintaine our choyce. [ſ] *Thou ſhalt have none inheritance in their land, I am thy part and thine inheritance.* (There is both *aliquid amplius*, and *aliquid melius*) ſayd God to *Aaron*: We know the price St. *Paul* ſet vpon other things was but [t] σκύβαλα *doung*, a word [u] then the which nothing can ſound more to contempt, for it is as much as κυβίβαλα *ſcraps and offalls that wee caſt forth to dogs*. Let us give it the true waight upon our ſoules, and if any would offer us the whole world in competition to God, let us ſay in an holy diſdaine, as *Hazael* to *Eliſha*, * *Am I a dogge that I ſhould doe this thing?* Let the very ſite and poſition of our hearts which are cloſe-pointed towards earth, and open at the top towards heaven incite us to be heavenly minded: let our faces which are turned upward moue vs, in that God by nature, *Os homini ſublimi dedit, cœlumq; tueri*: let the very appellatives of ἀνὴρ comming from ἄνω, and of ἄνθρωπος from ἀνὼ ἀθρεῖν prevaile with us, or let Saint *Pauls* word [x] ἀποκαραδοκία, which belongs to our office to doe it: Let the impreſt of our frontlet *Holineſſe*, which

ſ Numb. 18. 20.

t Phil. 3. 8.

u *Beza in loc.*

* 2 King. 8. 13.

x Rom. 1. 8.

which is the ſeparation of a thing from a terrene & common uſe, as the term *à quo* (ſo much ſounds the Greeke word γᾶ, γῆ) and the appropriating it to a divine uſe, as the terme *ad quem*, doe it. Laſtly, let the good word of God which hath in it not onely *light* to direct us, but *power* to aſſiſt us, doe it; while it is ſtill admoniſhing us to *uſe the world as if we uſed it not*, to *ſeeke thoſe things that are above*, to *have our converſation in heaven*, &c. Let (I ſay) theſe things move us not onely with our eyes to gaze up into heaven like thoſe [z] *Galileans*, or like the Pope [a] who had found the keyes, but *ſurſum Corda* like *David*, *Pſal.* 25. 1.

γᾶ, γῆ ab a prov. & γῆ terra.

[z] Acts 1. 11.
[a] Sir *Fr. Bacons* Apophthegm.

SECTION VI.

The *Diamond.*

His is one of thoſe foure which is not found in the Apocalypſe, but by another name: but of all others it is the ſtone of price: for as of all metals gold is moſt precious, becauſe it is moſt ductile and ſoft, ſo of all ſtones the *Diamond*, becauſe it is moſt hard, for elſe in colour and beauty it is inferiour to the Carbuncle, Opale, Saphire, and Emeraud. *Cardan* ſaith there was one at Antwerp valued at 150000 Crowns of Gold: therefore Kings under whoſe Dominions they are, make ſuch ſtrict Lawes, as if one exceed two drachms, it is the Kings,

Kings, and if any defraud him of one, he confiscates himselfe and all his substance.

The Vertue.

AN [a] *inenarrable hardnesse* is the first and chiefe quality of the *Diamond*, in so much as those that cut them can find out nought but their owne dust to polish them withall. Therefore the [b] Hebrew name comes from a root signifying to *breake* or *bruise*, either κατ' ἀντίφρασιν, because it cannot bee broken with any thing more hard, or because it breakes all other stones: and the Greeke [c] word ἀδάμας, sounds as much as *indomable*: which word also the [d] Latines retaine to call it by. Yet for all this it yeelds to and is softned with the blood of a Goat. Heare *Pliny* averre it with an emphasis: [e] *Invicta illa vis, duarum violentissimarum rerum ferri ignisq; contemptrix, hircino rumpitur sanguine.* So he. [f] *Scaliger* (the fourth man that [g] *Lypsius* did admire since the world was) disputing the λόγον hereof, why thinner blood is resisted, and it admitted, referres it to *occulta proprietas*, & *principium commune*, and professeth ingenuously it is hidden from him. The use is excellent, thus: we are all the sons of [i] *Iaphet*, begot of stones, [k] *Durus genuit nos cautibus horrens--Caucasus.* I would it were *Nabal* only that were [l] *tanquam lapis*: but it may bee said to every one [m] *quid stas lapis?* even *Peter* himselfe, if he had not beene *Petra* a rocke of stone, would not have stayed so many crowes before he wept, seeing [n] the crowing of cockes foretelleth a shower. And which is worse, this callosity or hardnesse is not of any

a *Durities inenarabilis.*

b *Jahalom a rad. halam, vide Pagnin ibid.*

c *Ab a priv. partic. & δαμάω, domo, subigo, q.d.* d *δάμας.*

d *Adamas.*

e *Lib. 37. cap. 4.*

f *Subtil. excer. 344. S. 8.*

g *Centur 2. Epist. 44.*

i *Ovid. 1. Metam*

k *Virg. Æneid. 4.*

l 1 King. 25.

m *Terent. in Heauton.*

n *Zanch. de operibus Dei lib. 3. cap. 4.*

o Exod.33.3. any meane part, like thoſe o *duræ cervicis*, but of the heart it ſelfe; *Circa præcordia ferrum*, it is the heart,
p Iob 41.24. as is ſaid of P *Leviathan*, which is *harder then the nether milſtone*: yea and this is not the hardneſſe of any ſoft Pumex, but of the *Diamond* which is harder then hardneſſe it ſelfe, q *adamantina corda*
q Zach.7.11. is the Prophets owne phraſe, *They have made their hearts as hard as the Adamant*: and which is ſtill worſe, beſides that naturall ἀπαθεσία which is hereditary to every ſon of *Adam* & traduced with the ſeed, there is an adventitious hardneſſe which is more dangerous, as comming both from an habite and cuſtome of ſinning, and from the iuſt iudgment of God, which doth puniſh one ſin wth another, as
r Rom.1.27. r ἀντιμισθία τῆς πλάνης *a juſt recompence of our former error*; but which is worſt of all, as in ſome this hardneſſe of heart is perceived, and felt, and complained on, & means ſought to helpe it: ſo in others it is not perceived, and felt; or if perceived not felt:
f *See his Letter of hardneſſe of heart.* So holy *Greenham* diſtinguiſheth to his diſtreſſed friend. Such may ſay as *Salomons* Drunkard, s *Some*
s Pro.23. v. ult. *have ſmitten me but I am not ſicke, ſome have beaten me but I feele it not*: by all this it appeares that Churchmen are as the ſeed-man in the t Goſpell,
t Luke 8. they muſt ſow the ſeed of the word often amongſt ſtones.

Notwithſtanding, God be thanked that even an Adamant, as hard as it is, may bee mollified by the blood of a goat: Chriſt Ieſus is this goat, hee is *hircus emiſſarius* the ſcape goat, carrying our ſinnes into the wildernesſe. It is true, he is *agnus immaculatus*, an innocent ſweet-breathed lambe in regard

gard of the purity of his owne nature; but as our sinnes are imputed to him, hee is *hircus fœtidus*, a stinking goat; so that it is true that * *we are not purified by the blood of goats*, that is, of the type: but we are purified by the blood of a goat, that is, the antitype, Christ: and it pleaseth mee not a little to see Christ so pointed at in our pectorall. Christ crucified must bee the subject of all our preaching; when soever therefore we meet with any that have a stone in their heart, apply wisely and faithfully unto it the warme blood of the slaine goat. Wee must both goe our selves and bring others by *Golgotha* and *Calvery* to the mount of *Olives*; by Christ crucifyed to Christ glorified; by him descended into hel, unto him ascended into heaven. Divinely * he: If thou wouldest come to God for grace, for comfort, for salvation, for any blessing, come first to Christ, hanging, bleeding, dying on the crosse, without whom there is no hearing God, no helping God, no saving God, no God to thee at all.

* Heb. 9. 12.

* Perkins, Of the right knowledge of Christ crucified

The Colour.

THe Colour of the Diamond some liken *ferro candenti*, some to the *light of a lanthorne*, others to *Christall*, but more opake and darke, and yet more transparent, and pellucide too; which colour is very neer, if not the same with that of the female Ligure, next following, where I will speake of it.

SECTION VII.

The *Ligure*.

THE Diamond is the last of the second row, and this is the first of the third: our last English Translators, *Iosephus*, *Hierome*, and the *Septuagints* call it λυγύριον *Ligurium*, the *Ligure*, as if it were from the Countrey *Liguria*. But two great Clerkes *Erasmus* and *Vatablus* correcting *Hierome*, will have it λυγκούριον *Lyncurium*, as compounded of λύγξ *Lynx*, and οὖρον *urina*, because this stone is engendered of the congealed urine which this spotted beast excerneth and rendreth into the sand, there covering it as repining that any man should find it.

a *Ovid.*

——— a *quicquid vesica remittit,*
Vertitur in lapides, & congelat aere tacto.

That there is such a beast I thinke no man doubts: for we had one of them in the tower at *London*, which is fully described by that famous and learned Physitian D. *Cay*, the skinn whereof is or was lately to be seene. And that there is such a stone ingendered of the urine of this beast wee have the testimonies of *Aristole*, *Pliny*, *Plutarch*, *Dioscorides*, *Rabanus*, *Theophrastus*, *&c.* and he whom I last named laboureth to establish it by reason, that it is as probable that the urine of a *Lynx* should congeale into a stone among sand, as the urine of a man in his reines or bladder b.

b If any be curious to know more hereabout, I referre him to the English Gesner of M^r. *Topsel*.

The

The Vertue.

THE naturall property of this stone is to have an *attractive* power, that [c] being rubbed, it drawes unto it leaves, strawes, brasse, iron, gold, and the like, in regard of which quality it is like to the load-stone, jett and amber; whereby thus much is strongly insinuated, that Ministers should endeavour for a *winning and drawing faculti*e. Wheresoever true grace is in the hart of any good Christian, there is a desire and itch also to draw others to that sweetnes wch they themselves have found in the wayes of God; it is of a leavening and communicating nature: here [d] *hidden bread is not pleasant, nor stollen waters sweet.* [e] *I and the lad*, sayd *Abraham*; [f] *I and my house*, sayd *Ioshua*; [g] *I and my maides*, said *Esther*. [h] *Come and see*, said *Philip* to *Nathaniel*; [i] *Come see a man*, sayd the Samaritane woman to her neighbours. *Come and see* was the word of the foure beasts, at opening the foure first seales, *Apoc.* 6. But a Church-man most of all should goe as the male goat before the flocke, [k] *leading* the willing, and *drawing* the backward. He *being converted must strengthen his brethren:* he having received a Talent of his Master must *occupie till he come:* he must draw to, and build on the foundation Christ Iesus, proselytes and converts of all sorts and conditions; [l] *gold, silver, timber, hay*, and *stubble:* he, as *Amphion* by his harmony brought men from savagenesse to civility, must bring men from reason to Religion: he as another *Orpheus*, must draw after him wilde beasts, and woods and stones to the building of the new *Ie-*

c *Confricatus paleas ad se trahit. Rabanus, Theophrastus, nec folia tantum aut stramenta ad se rapit, sed æris etiam ac ferri laminas. Plin. lib. 37. cap. 3.*

d Prou. 9.17.
e Gen. 22. 5.
f Iosh. 24. 15.
g Hest. 4.16.
h Iohn 1. 46.
i Ch. 4. v. 29.

k *Volentes ducens, nolentes trahens.*

l 1 Cor. 3.12.

ruſalem : he like another *Hercules* the Lady *Proſerpina*, muſt draw out of hell ſuch poore ſoules as the Prince of infernall powers hath raviſhed, eſpecially ſuch as cry to Chriſt *principally*, to him *miniſterially*, [m] *Draw me and I will runne after thee.* And *the Eare* is that by which ſuch muſt be drawne to God. *Cynthius aurem vellit:* There is no meſſage or embaſſage from God or man hath acceſſe but thorow theſe gates. Therefore hath God placed them on the top of his building, as on two turrets, the better to attend, becauſe ſound aſcenderh : therefore alſo that the voyce doe not ſuddenly ſtrike the braine, but may lengthen it ſelfe in the acceſſe, have they ſuch ſloping and hollow entries, turning Labyrinths, and bowed Meanders, as wee know noiſes from a Trumpet or Sagbut find a longer life then from a Flute or Fife, and raiſe that eccho from betweene the teeth of hanging Rockes, which they doe not from ſmooth-browed Plaines : therefore alſo have we two eares, and thoſe ſtanding ever open to all ſuitors, and one mouth, and that fenced with a double port-cullis of the teeth and lips, that (as S. *Iames* counſels) we ſhould be ſwift to heare as ſlow to ſpeake : therefore alſo *Mercury* in *Mythologie* though hee were a gentill-god, yet was a thiefe, becauſe Eloquence ſteales away the heart of men. For men, like ſome beaſts, are ſooneſt taken and ſureſt held by the eares. It is a notable Apophthegme of *Plutarch*, [n] *They ſay in the Proverb, It is hard to hold a Wolfe by the eares, but who ſo will lead a city or a people, ſhall ſooneſt doe it by the eares:*

m Cant. 1. 3.

n τὸν μὲν λύκον ἐκ φασὶ τῆς ὠτων κρατεῖν. δῆμον δ' οὐ πόλιν ἐκ τῆς ὠτων ἄγειν ῥᾴδιον μάλιστα. Plut. polit.

eares: which they shall never doe, who come into their Pulpits no oftner then the High-priest into the *Sanctum Sanctorum* once a yeere: who, if at any time they flye from danger, I would wish them to goe hide them in their Pulpits, where none that knowes them will seeke for them.

The Colour.

THE *colour* of this stone [o] if it be condensate of the urine of the male Lynx, is *yellow* and more fiery, if of the female, *white* and more languishing. Of that colour I spoke before in the *Topaze*, which easeth both you and my selfe of some labour: of this I am now to treat. The female is a white stone, and a *white stone* signifies *absolution*: for [a] in judgements of old they used to give a blacke stone to a condemned person, and a white stone to him whom they quit and cleared.

[o] *E maribus fulvum & igneum, è feminis languidum atque candidum.* Plin. l. 37. c. 2.

[a] *Vlpian. in Dem. cont. Timoc.*

[b] *Mos erat antiquis niveis atrisq; lapillis,*
His damnare reos: illis absolvere culpa.

[b] Ovid. metam.

In which respect it was that *Alcibiades* would not trust his mother in a judgement of life and death, *lest at unawares she should cast the blacke stone for the white*: and *Apoc.* 2. 17. there is promised to him that overcommeth, *a white stone, and a new name written in it*, that is, *absolution* and *regeneration*. [c] Therefore also primative Christians clad their servants in white at Whitsontide, in token of their manumission: which may well admonish Ministers to whom God hath committed the

[c] Tertul. de resurrect. carnis.

the word of reconciliation, having choſen, ſeparated, and ſet them apart to be the Committees of the looſing keyes, ſo as none can *forgive* ſinnes but *God*, none can *declare* and *pronounce* them to be forgiven but *Miniſters*; others may *comfort* with good words, none can *abſolve* but they, that, I ſay, they doe not ſo much neglect the exerciſing their power of abſolution, out of I know not what ſpicednesſe of a non-informed conſcience, that it hath too much affinity with *auricular confeſſion*: but that [d] *when God ſtrikes a man with malady on his bed, ſo that his ſoule draweth neere to the grave, and his life to the buriers, there may be a meſſenger with him to declare unto him his righteouſneſſe, that God may have mercy on him.* Eſpecially ſeeing it is ſo conſonant to [e] Scriptures, to [f] the Liturgy of our Church, to [g] thoſe whom we eſteeme moſt orthodoxe, and [h] the practice of worthy men: But beſides this, [i] *white* ſignifies *innocency* and *purity*: therefore *Solomons* throne was of white Ivory. Our Saviour was both transfigured and buried in white. [k] The ancient Romanes uſed to weare a white garment in their ſolemnities, which if it bore onely the native colour of the wooll, was called λευκὴ or *alba toga*, if it did ſhine by art, λάμπρα or *candida*. [l] *At all times let thy garments be white*, ſaith *Eccleſiaſtes*. Pope *Sylveſter* refuſed *Conſtantines* rich Miter for a meane white one. White hath ever beene uſuall for Church-men to weare both under the Law and Goſpell; yea even for the heathen Prieſts in their ſacrifices to their Panim gods: no doubt, to put them in minde they ſhould be

d Iob 33 13.

e Mat. 16. 19. & c. 18. v. 18. Iohn 20. 21. 23. Iam. 5. 17. Apoc. 11. 6.

f Viſitation of the ſicke.

g *Cal. l. 3. inſtit. c. 4 ſect. 12. Beza antith. pap. & Chriſtia.*

h D. *Holland* abſolved D. *Reinolds*, &c.

i *Loimat. l. 3. c. 13.*

k *Lypſ. electorum l. 1. c. 13.*

l Cap. 9. v. 8.

be as spotlesse as Lawne in an harmlesse and Dove-like innocency. We must be *wise as Serpents, innocent as Doves:* [m] wise, I say, not wily; innocent, not innocents. It becomes us to be bunglers in sinne, and *ignorant of the depths and methods of Satan*, in regard of treading those mazes our selves, though not of unsecreting them to others. To souldiers a white shield was accounted *inglorious*, because they used to write their exploits on them. Not so to us; but if we be rightly *Candidati* here, we shall ere long [n] *be clothed in white:* as was said of *Hooper* and *Ridly*, they disagreed about *white* at the first, (for good men may differ in judgement about matters of ceremony) but they after agreed in *blacke* in prison, in *ash-colour* at the stake, and in *white* in heaven.

[m] T. T.

[n] Apoc. 3. 5. & 19. 8.

SECTION VIII.

The *Achate.*

SO called, [a] saith *Pliny*, because it is found in *Sicilia*, by a river of the same name, and is thought to be the same with the Chrysoprase, which is the tenth in the Revelation.

[a] Lib. 37. c. 10.

The Vertue.

IT doth admirably delight the beholders with the *varietie of formes*, and *diversity of things*, which is obvious to each eye that gazeth on it. It shew-

ſheweth you living creatures, fields, medowes, rivers, groves, trees, rockes, *Natura ludente*, (ſaith *Cardan*) nature even ſporting and as it were wantoning with change. That famous one in the ring of King *Pyrrhus*, wherein were the nine Muſes, and *Apollo* playing in the midſt, is acknowne to every one either by reading or relation. So that of this gemme may be fitly applied what the [b] Poet ſaid of *Chaos*, that it containes —— *diſcordia ſemina rerum*. Vnder which may well be veiled that *diverſity of gifts* wherewith it is requiſite a Miniſter of the Goſpell ſhould be endowed; one while weaving the warpe of faith, another while the woofe of good workes; now laying the foundation, anon building thereon: firſt imitating the Bee, the Muſes bird, gathering the [c] hony of knowledge from the flowers of others; then the Spider, ſpinning a threed of truth out of his owne braine or experience. *Alexander Hales* is called the *irrefragable* Doctor, *Scotus* the *ſubtile*, *Bradwardine* the *profound*, *Occam* the *invincible*, *Burley* the *perſpicuous*, *Bacon-thorpe* the *reſolute*, *Aquinas* the *angelicall*, *Bonaventure* the *ſeraphicall*. Theſe are ſwelling titles conferred upon them, according to the Planet which was predominant in each of their braines. Indeed S. *Paul* rightly cenſures them to be [d] *diverſities of gifts, but the ſame ſpirit*. So when one and the ſame man undergoes the office both of a *Doctor* to teach, a *Paſtor* to perſwade, and a *Deacon* to governe; beginning with *chatechiſticall* Divinity to his A.B.c. darians; proceeding to *poſitive* with grounded Chriſtians; holding on to *polemicall* with curious and

b Ovid. 1. metamorph.

c Prov. 25. 27.

d 1 Cor. 12. 4.

and exquisitive heads, and ending a *casuist* with perplexed consciences; discreetly applying each point for and according to the auditory[c]; first to [d] *teach* truth by way of *doctrine*, then to [e] *improve* errour by way of *elench*, nextly to [f] *correct* vice by way of *reproofe*, besides to [i] *discipline* in godlinesse by way of *instruction*, lastly to [k] *comfort* and strengthen the heart in distresse by way of *consolation*. (which seemes to be the most Scripture-like method of all others, 2 *Tim.* 3. 16. 17. *Rom.* 15. 4.) this I say, is [l] *differences of administrations, but the same Lord*. And further, this variousnes of the *Achate* appeares in us, while we doe not rest and subside upon one object, but are strengthning this mans faith, anchoring anothers hope, kindling anothers charity, blowing the coales of his zeale, urging his repentance, directing his obedience, visiting his sicke couch: thus when *alma mater Academia* hath once delivered us over to *Sancta Mater Ecclesia*, *Dura Mater* to *Pia Mater*, wee should make the Church the center, and the Parish the circumference of our circular motion, every where espying where *a great and effectuall doore is open unto us*; that so *Bradfords* speech be not true [g] *the Devill is onely diligent Bishop in his Diocesse*.

c *Methodus applicandi Scripturas, quâ utitur D. Amandus Polanus & alii.*
d διδασκαλία.
e ἔλεγχος.
f ἐπανόρθωσις.
i παιδεία.
k παράκλησις.
l 1 Cor. 12. 5.

The Colour.

THe *colour* also is so *various*, as one would think their sight erred about the proper object, which is colour. It is white, red, yellow, blacke, greene, blew, what not? in so much [m] as it seemes scarce to be one and the same stone. So must we garment

m *Vt unum lapidem esse non credas. Cardan.*

our faces with any colour, and put on any passion, if by an holy temporizing we see we are likely to prevaile. We must be *Proteo mutabiliores* as well in our affections and conversing with men, as in our doctrine. If with *Amos* wee bee called to preach to Shepheards, we must [m] creepe on the ground in vulgar termes; if with *Isay* to the Court, we must be glad to speake sterling, and embellish our sentences with words as well as things, if wee will be heard; if we have to doe with merry greeks, we must come to them as Christ, eating and drinking; if with severe *Catoes*, we must approach them as *Iohn*, neither eating nor drinking; to sanguinists we must pipe; to melancholists mourne; to *Caligula* wee must thunder; to such [n] Lyons as *Nero* (we must as *Peter* was roused) crow them to repentance. Heare S. *Paul*; [p] *To the Iewes I became as a Iew that I might winne the Iewes: to them that were under the Law, that I might winne them under the Law: to them that are without the Law, &c.* Briefly then thus much: *Virgil* throughout all the travels and troubles of *Æneas*, brings in still his faithfull friend *Achates* accompanying him: wherein [q] is to be observed the prudence of the Poet, not to suppose a man to wade through such miseries as *Æneas* did, without an *alter idem*, a bosome friend to be ἐχῶ ἥμισυ, to be sory for his harmes, and so making his woes sit the lighter: Even so a Churchman in all his ministeriall paines & travels should be *fido comitatus Achate*, in thus ringing of changes, and [r] *being made all things to all men, that he may by all meanes save some.*

m *Humi repentia verba, polit.*

n 2 Tim. 4. 17. *Ad cantum Galli prævet Leo.*

p 1 Cor. 9. 20, 21, 22.

q *Scaliger Poet. lib. 3.*

r 1 Cor. 9. 22.

SECT.

SECTION IX.

The *Amethist.*

The Vertue.

THis is here the ninth, and with St. *Iohn* the last of all the twelve: looke what *Vertue* is given by herbarists to Coleworts, and the Almond tree, the same do lapidaries give to the *Amethyst*, to wit, that it resists Drunkennesse, by consuming the vapour of the wine, and hindering it to ascend to the braine. This is attributed to it not by one or two, but by all authours that I have seene; except [a] one that questions it: and the very [b] name strongly imports it, *q. d. from or contrary to wine.* [c] *Dioscorides* makes this word the concrete to bitter Almonds, saying that five or six of them being taken ὦσι ἀμέθυσοι are as good as *Amethysts.* Wee should hereby learne [d] ἀμεθυσίζειν for this stone was not put into the pectorall for him that is [e] ὑδροποτης a *Timothy, haec non scribuntur aquae potoribus*, but to to [f] *the Priest and Prophet who erre by reason of wine, and faile in vision with strong drinke.* Note then that there is here an *Amethyst* as well as a *Rubie*, that these precious stones are not to bee set on our *noses* or *faces* (which many a man may thanke his cold liver for) but on our *breast-plates.* Divinity is an art [g] *rectè vivendi*, not *bibendi*, unlesse we will

a *Vmbilico appositus admodum vini vaporem ad se trahit & discutit. Arist.*

a *Io. Tho. Frigius de lapid. pretios.*

b *A a priv. & μέθυ vinum.*

c *lib. 1. c. 177.* ὦσι ἢ τὴν ἀμέθυστα μεσολαμβανόμενα ἑπτὰ ἢ ὀκτὼ ζ.

d *Plin. l. 27. c. 7.*

e 1 Tim. 5. 23.

f Esa. 28. 7.

g *Theologia est ars rectè vivendi. P. Ram. Theol.*

turne *bibere* into *vivere*, in our lewd lives, as [h] the Italians and Gaſcoignes doe in their pronunciation. The office of a Diuine not *πιεῖν* but *πεῖθειν* [i] *to perſwade thoſe things which belong to the Kingdome of God*, unleſſe we thinke *fœcundi calices quos non fecere facundos?* We muſt keepe the Feaſt *Tabernaculorum*, not *tabernarum*, of Tabernacles, not Tavernes; [k] *It is not for Kings to drinke wine, nor Princes ſtrong drinke*: much leſſe is it for Prieſts. For it was the bleſſing of *Iudah* the Lawgiver, not of *Levi* the Prieſt, that [l] *his eyes ſhould bee red with wine*. It is true, the Church is called a *vineyard*, but wee are termed *labourers* in that *vineyard*; wee are ſet *to worke*, not to eate cluſters of grapes; let us a little reaſon the matter. Can it bee fit, that Chriſt for us ſhould drinke *gall* and *vineger*, and we *wine* & *ſugar*? that he ſhould *thirſt*, & we be *drunk*? that thoſe hands which give the *blood of Chriſt* in the chalice to penitent ſinners, ſhould lift the *blood of grapes* in bowles to themſelves? that thoſe eyes which ſhould be *ſod in teares* for the ſinnes of the people, ſhould be *red with wine*? that it ſhould now be a vertue which was a curſe, *with ſtammering lippes to ſpeake to the people*? that a Prophet ſhould uſurpe a Patriarchs bleſſing, *to waſh his garments in wine*, and lace them with ſtreames of ſtrong drinke, ſo as like the dew of *Hermon* upon *Aaron*, it run downe his beard to the ſkirts of his cloathing? that thoſe whom their parents and friends have dedicated *ad aras*, ſhould ſuit better *ad haras*, fitter to bee a *ſwineheard*, then a *ſheepheard*? fitter (I ſpeake boldly, but faithfully) for a *haltar*,

[h] *Hiſpani & Vaſcones B emolliunt ad V digamma, homines ſobrij, & quibus non placet bibere ſed vivere. Lypſ. de pronun. Lat. ling. cap. 12.*

[i] Acts 19. 8.

[k] Prov. 31. 4.

[l] Gen. 49. 12.

haltar, then an *altar?* The Law was so strict that a Priest might not drinke wine or strong drink [o] when he came into the Tabernacle of the congregation: and St. *Paul* requires that we bee *not* [p] *given to wine?* Wine may be given to us ([q] *da vinum lugentibus*) but we not given to wine. He is [r] *an ass that is bound to a vine*, that is, hath said so oft, *I will seeke it once againe*; as now the drunken devill cannot be cast out of him: the matter were lesse if no body would tell [s] our diforder *in Gath, nor publish it in the streets of Askalon:* or if like *Noah*, we had still some friend or sonne by us, to lye us on a bed, and cover our nakednesse: or if all were of noble [t] *Constantines* mind, that if he were an eye witnesse of a Church-man offending, hee would cover him with the lappe of his purple gowne; or if our people thought so well of us, as when they saw us courting a mistresse, to thinke wee did it to blesse her, or when they saw us drunke, to imagine us to be ravished in spirit, or to have seene a vision. But the case is quite otherwayes, they looke on our faults thorow multiplying glasses; if our sinnes bee foule and blacke, they shew farre on our white Ephods, if they be *splendida peccata*, they shew farre on our blacke coats. Our Charge are ready to say as *Michal* of [u] *David*, our ghostly father *hath uncovered himselfe this day in the eyes of his people, as a foole uncovereth himselfe.* Yet God forbid I should seeke to abridge any of that lawfull liberty which cost Christ as deare for us as any other; tho others gnats and moats be our beames and camels, yet are not others vertues our vices. *Quod licet Christiano, licet*

o Levit. 10.9.
p 1 Tim 3.3.
q Prov. 31. 6.
r Gen. 49.11.
s 2 Sam. 1.20.
t ἐὰν αὐτὸν τῆς ἀρχοσύνης τινὸς ἁμαρτάνοντα, τὴ πορφυρίδι μὴ ἂν αὐτὸν σωσαι λάβα Zonaras, cap. 1. tom. 2. ann.
u 2 Sam. 6. 20.

licet manacho; not onely *Tully* dates his Epiſtle to *his *Atticus*, *à tribus tabernis*, but alſo [x] St. *Paul* was met *at the three taverns*, the ſame place, ſo doth he allow *Timothy* [y], a *modicum*, *a little wine*: and *Salomon* in his chiliads preſcribes the ſame doſis foure ſeverall times, [z] *a little* with the feare of the Lord; [a] *a little* with peace; [b] *a little* with equitie; [c] *a little* with love; not ὅσον ἄνδρα δύνασθαι as in the feaſt in *Homer*; nor [d] in that of *Aſſuerus* at *Suſhan*, where *every one dranke as much as hee pleaſed and would*, unleſſe we firſt will no more then we ſhould, and then we may what wee will. Our Saviour at *Cana* turned water into wine, let us, if wee have offended in intemperancy, turne that wine into the teares of godly ſorrow, the water of our ſecond baptiſme; in a word, if we ſtand, let us beware we fall not; if wee have fallen, let us care how to riſe againe. If any thinke I have ſhred to many gourds into his pot of drinke, it is my zeale againſt that vice, which I may rightly call *dehoneſtamentum Cleri*.

* *Vide Cic. ad Atticum lib.* 2. *Epiſt.* 11.
x Acts 28. 15.
y 1 Tim. 5. 23. ὀλίγῳ ὕνῳ χρῶ.
z Cha. 15. v. 16.
a Chap. 17. v. 1
b Chap. 16. v. 8.
c Chap. 15. 17.
d Eſther 1. 8.

The Colour.

THE *Colour* of the *Amethyſt* is [e] a fulgent *purple*, much of the colour of wine; neither differs it much from the colour of the red *Sardius*, which was the firſt ſtone; Purple and ſcarlet did not differ ſo much of old as they doe now, although they were of divers ingredients, the purple of the juyce of a ſhell-fiſh, and the ſcarlet of the graines of a berry, [f] ancient purple was of a reddiſh colour, tho now theſe ſorts of dyes be loſt: and that garment which

e *Amethyſti fulgens purpura Plin. l.* 37. *c.* 6.

f *Rex Iacobus* in his patterne of a Kings inauguration, *p.* 30. *Item Reyn. annot. in Mat.* 27. *v.* 28 *& Horat. ſer.* 2. *ſat.* 6.

wch the ſoldiers put on Chriſt, *Matthew* cals it g *chlamidem coccineã*, a ſcarlet robe, but both *Mark* and *Iohn* call it *veſtem purpuream*, a purple garment. *Anchiſes* when hee ſacrificed, covered his head with red, and *Æneas* his ſonne was commanded the ſame. Our eminent Prelates and Doctors, and alſo the Cardinals in the Church of *Rome* doe weare Hoods and Gownes of Purple and Scarlet, which occaſioned *Beza's* ſalt Epigram of h *Cardinalis purpuratus*. So alſo ſouldiers and men of Armes; for the Trojans and Romans uſed to weare Mandilions of red. *Tamberlaine* the ſecond day of his ſiege ſet up a red Tent. The hearſes of thoſe that had fought valiantly, were covered with red, as painters uſe to attire all in red, or to give them a red mantle in token of their martyrdome, who have valiantly ſhed their blood for the faith of Chriſt; the reaſon is becauſe i red or purple ſignifie courage and magnanimity: Therefore the Lyon and ſuch ſtout beaſts cannot endure the ſight thereof. Wee read in k Macabees how to provoke Elephants to fight, they ſhewed them the blood of grapes and mulberries; and ſurely thoſe that have continually *bellum cum vitijs*, ſtand as much need of courage, as thoſe that combate with men: and I ſee not why thoſe who have *gifts from God, and calling from men*, ſhould not be as ſtout as *Ambroſe*. The badge of *Iudah* the Lawgiver, was a Lyon: *Zinglius* dyed in the field. *Luther* ſayd, if every tile in *Wormes* were a Devill, he would goe thither for the truths ſake. *Calvin*, when the Senate of *Geneva* had granted a relaxation of the excommunica-

g Compare Mat. 27. v. 28. with Mark. 15. 17. Ioh. 19. 2.

h *Crede mihi nullo ſaturatas murice veſtes. Divite nec cocco pilea tincta vides: Sed quæ rubra vides ſanctorum cæde virorum; Et merſa inſonti tota cruore madent. Aut memor iſtorum quæ celet crimina veſtis, Pro dominis iuſto tacta pudore rubet.*

i *Leimat.* in his booke of colors *chap.* 14.

k 1 *lib. cap.* 6. *ver.* 34.

tion of *Bertelier* sayd, before this decree take place, either my blood or banishment shall seale it. Archbishop *Whitgift* feared not to say, in these cases, The Lords of the Counsell are to be advised by us, and not wee by them, besides that one of his Apophthegms to his familiar friends was, two things did much stead him to be confident in good causes, *orbitas & senectus*. *Campian* wrote to the Lords of the Counsell, while they had one drop of blood to lose at *Tyburne*, they would not forsake their cause. O that such metall was misplaced! but certainly, *They that dare doe, dare suffer*. And this was the cause why in old time Ecclesiasticks [l] desired Martyrdome, as much as they doe Bishoprickes now. In a word, while wee bee not [m] ἀλλοτριεπισκοποι, but place right meer-stones to circumscribe and bounder in our boldnesse, within the proper sphere of its owne activity; it will well enough become every one of us to challenge *Baconthorps* style of *Doctor resolutus*.

l *Fox Act. Mon. pag.* 113.

m 1 Pet. 4.

SECTION

SECTION X.

The *Tarshish* or *Beryll.*

Ith this beginnes the fourth row, it is the eight in the *Apocalypse*, an *Indian* Gemme which jewellers use to cut corner-wise, because it sheweth dull if the colour be not stirred up by the repercussion of the angles.

The Vertue.

PLiny and others are silent in the vertues of this stone. But I have a laborious Lapidary by me, who is *anonymus*, and so antique that (as [a] *Erasmus* sayd of the writings of *Hierom*) I can scarce *divine the reading*; who affirmes the *Beryll* being steeped in water, and that water drunke, to bee availeable against all griefes and diseases of the eyes: which assertion hee confirmes also under the mouths of three witnesses, *Arnoldus*, *Dioscorides*, and one *Nuba* an author to me unknowne. [b] Vnder the Law whosoever had any blemish in his eye was not capable of Priesthood. [c] *Blessed is the man* (saith *Salomon*) *who hath a good eye.* Even [d] the whole soule seemes to dwell and reside in that little round spherical ball of the eye, so as by that looking-glasse, it is easie to know what passion is predominant in the mind: if *love*, the eye *lookes*; if *sorrow*, it *weepes*; if *admiration*, it *gazeth*; if *madnesse*, it *stareth*; if *anger*,

a *Vix divinare Lectionem.*

b Lev. 21. 20.

c Prov. 22. 9.

d *Profecto in oculis animus habitat*, Plin. nat. hister.

ger, it *ſparkleth*; if *feare*, it *twinckleth*; if *pride*, it is *liſt up*; if *humility*, it is *caſt downe*: You will wonder, ſo little a ſubſtance to be obnoxious to ſo many infirmities as the oculiſt will tell you. So are there many ſpirituall maladies therein, for which we muſt provide *eye-ſalve*: there is the [e] *ſcoffing* and *ſcorning* eye firſt of all: ſecondly, the [f] *mercileſſe eye*: thirdly, the [g] *blind* ignorant eye: fourthly, [h] *proud* and *lofty* eye: fiftly, the [i] *luſtfull venereous* eye which is *full of adultery*: ſixtly, the [k] *red* or drunken eye: ſeventhly, the [l] *envious* maligning eye: eightly, the [m] *winking* or diſſembling eye: laſtly, the [n] *covetous* inſatiable eye; ſo that the [o] *Muræna* hath not more eies on a ſide then are evil eyes mentioned in holy Scriptures. But the man of God ſhould ever be provided of a *Collyrium* for his ghoſtly patients affected with any of theſe kinds of ſore eyes: firſt making them waſh them in their owne ſyrrope, the ſalt and brackiſh teares of contrition for what is paſt, and then anointing them with [p] *honey* of Gods word, which [q] *giveth light to the eyes* to direct the whole man for the time to ſpend, ſo as he ſhall be conſtrained to ſpeak out *Ionathans* words, [r] *how are mine eyes enlightned ſince I taſted of this honey*.

e *Subſannans* Pro. 30.17.
f *Immiſericors*, Pro. 22.9. and cha. 28. ver. 27.
g *Cæcus*, Rom. 11. 10. Epheſ. 1.18.
h *Magnificus*, Pro 30.13. and ch.6. ver.16.
i *Venereus*, 1 Io. 2.16. Mat.5.28.
k *Rubicundus*, Prou. 23.29.
l *Æmulus*, Mat. 20.15.
m *Nictans*, Pro. 10.10.
n *Avarus*, Eccles. 4. 8.
o SIC MVRÆNA:
p Pſal. 19.10.
q ver. 8.
r 2 Sam. 14.

The Colour.

THe *colour* is a *Sea-water-greene*. And *Pliny* who ſeemes to have had an exact knowledge of the *Beryll*, after hee hath reckoned up ſeven diſtinct kinds, ſaith, [f] *Thoſe are the beſt which imitate the*

f *Probatiſſimi ſunt ex iis qui viriditatem puri maris imitantur*, lib. 37. cap. 5.

green-

greennesse of pure Sea-water. [t] *Brightmans* conceit pleaseth me well in this point: *The watery-colour* (saith he) *betokeneth lenity and humility, such as water it selfe is, which will easily give place to every thing: and so it fitly followes the majesticall Chrysolite* (as S. *Iohn* reckons them,) *that so it may keepe the statelinesse thereof within measure and compasse.* So he. By which element also *Virgil* paraphraseth the same vertue, when he compares a meeke man to a standing poole, which yet is farre more calme and gentle then the Sea, whose face is so much wrinckled with billowes:

[t] *Apocalypsis Apocalypseōs.* c. 21.

[u] *Mitis ut in morem stagni, placidæq; paludis.* [u] *Virgil.*

Heare S. *Pauls* ordination-sermon, [*] *The servant of the Lord must not strive, but bee gentle towards all men, apt to teach, suffering the evill, instructing with meekenesse, &c.* Heare his Consecration-sermon, [x] *A Bishop must be unreproveable as Gods Steward, not froward nor angry, &c.* Indeed *Aristotle* calls anger [y] the *Spurre of Vertue*: but I have heard there is an old canon that Churchmen may not weare spurres, or have armed heeles. *The meeke* (saith [z] our Saviour) *shall inherit the land:* and yet those who inherit no land (such were the Tribe of *Levi* under the Law altogether, such is it now for the most part) must be meeke. Ordinarily men will be *perswaded* to vertue, hardly *compelled*; they may be *led* to heaven, not *drawne*: more are won with the blandishments of sweet words, then with calling downe for fire from heaven. The

[*] 2 Tim. 2. 24. 25.

[x] Tit. 1. 7.

[y] *Calcar virtutis*

[z] Mat. 5. 5.

word of God prevailes more when it falls *like raine into a fleece of wooll*, then when it rattles as a shower on the tyles. Oratory is more gratefull when it is put in the forme of *entreaties*, then when of *commands*. *Counsels* sound better to us then *præcepts*. It is usually not so prevalent to come *with a rod*, as to come with the *spirit of meekenesse*. Few are like *nettles* which bite being gently touched, most are like *thornes* which will not be grasped.

[a] 1 King. 19. 11. &c. [a] When God appeared to *Eliah*, he was neither in the whistling wind, nor in the quivering Earthquake, nor in the scorching fire, *but in a still and soft voice*. Yet may this doctrine vary according to the differing dispositions either of *Pastor* or *People*:

[b] Tit. 2. 15. To a meeke and gentle *Titus*, [b] *These things speake, and rebuke with all authority*, especially having to doe with stiffe natures.

[c] 2 Tim. 4. 2. To a more forward *Timothy*, [c] *Reprove, rebuke, exhort with all long suffering*: which difference of natures S. *Gregory* observes to have beene the reason of the Apostles differing admonitions. There is need of the spirit of an *Ambrose* and a *Luther*, to contest with an *Emperour* and a *Pope*.

SECT.

SECTION XI.

The *Onyx.*

WHich is the fift with S. *Iohn:* onely note that there it is called the *Sardonyx:* for the *Sardius* often growes out of the *Onyx*, so as in the bottome of the stone is seene an *Onyx*, in the top a *Sardius*, whence it takes the name from both, and is called a *Sard-onyx*. Such an one [a] *Cardan* had himselfe. And it well differenceth both the *Sardonyx* from the *Sardius*, that the fift, this the sixt in the *foundation*; and also the *Sardius* from the *Onyx*, that the first, this the last save one of the *Pectorall*. The want of observing whereof hath bred not a little confusion amongst Authors.

[a] *Vide lib. 7. Subtil.*

The Vertue.

THis stone being [b] hung about the neck, confirmeth and strengthneth the whole body: [c] which it doth because it is of a cold astringent quality, whereby it unites and constringeth the spirits: for which reason the *Indians* use to carry it about them as an amulent against venery. And surely God had need to *deck his Priests with health, that his Saints may rejoyce and sing.* A painfull labourer in Gods Vineyard had need of a compact athleticall body, *ne peccet ad extremum.* Let *his*

[b] *Albertus.*

[c] *Cardan.*

brests

breſts runne with milke, and his bones with marrow, ſtudy and paines will exhauſt his ſpirits, and conſume him as the flame doth the oyle in his lampe. Notwithſtanding, how many will make themſelves our taske-maſters, ſpeaking to us as to bricke-makers, [d] *Ye are too idle?* theſe, it may be, would even tell *Toſtatus* as much, for all his 14 Volumes *in folio*, which a Scholler knowes could neuer have beene done but by an *Edmund Iron-ſide*, nor ſcarce written but [e] *with a penne of iron*. *Reading* is the leaſt part of ſtudy, and yet [f] *much reading is a wearineſſe to the fleſh*: it is well that ſo wiſe a man as *Solomon* hath ſaid it, and in that booke too where he ſtyles himſelfe *The Peacher*, elſe hee would ſoone have beene impleaded. *Preaching* is but one part of miniſteriall paines, which is ſomething if it were no more then *declamare ad clepſydram, to cry aloud, and lift up a mans voice like a Trumpet* for an houre together, which *Perkins* found, who after his preaching uſed to ſpit up his lungs. But it is the *ſoule* that preacheth, the underſtanding is buſied to conceive, the memory to recount, the affections to expreſſe, &c. therefore [g] the Hebrew word, and [h] Greeke too is of the *feminine gender*, *q. d.* a ſhee Preacher, meaning the Soule. But if a mans *bones were of braſſe, and his ſtrength the ſtrength of ſtones*, and yet he be ſo much waſted, as like S. *Iohn* at *Epheſus*, he muſt be carried to his Pulpit in a chaire, his infirmities may be his comfort, if he be *divinis conſumptus laboribus*, as was [i] ſaid of B. *Iewel*.

d Exod. 5. 17.

e Ier. 17. 1.

f Eccl. 12. 12.

g קֹהֶלֶת *koheleth.*

h ἐκκλησιάζουσα.

i Humphred. de Iuello.

The Colour.

THe *colour* is just the same with the *nayle* of a mans hand,[k] whence by reason of the similitude, it hath the name of ὄνυξ: therefore they that parallell these 12 stones with the 12 Patriarchs, write *Iosephs* name upon this, understanding by the flesh-coloured whitenesse, *Candorem virtutis*, that *candidnesse and whitenesse of vertue* which was in *Ioseph*. For *Onyx colour* (like Roses spred on Lawne) is *ad unguem* τῆς ἀρετῆς χρόα, *vertues tincture* and dye. *Paleness* in the face is rather the colour of *vice*; for we are wont[l] *pallescere culpâ*; besides that it is the colour of *death*, sins proper stipend, [m] *Behold, a pale horse, and death sitting on him*: [n] *Pallida mors, &c.* *Red* is the colour of *guiltinesse*, *anger*, and *choller*: but that inimitable mixture of both, which is in the *nayle*, wherewith every finger of the hand is so artificially tipped, as it were with pearle-shell, is the proper livery of a pious and vertuous disposition. It is a shred of an *Italian* Lecany, *From a blacke German, and a pale Spaniard, and a red Italian, libera nos Domine.* The application is this, that we take to us that sweetnesse of manners, and amiableness of cariage, which may win men to our Ministery, and endeare us to them with whom we converse, that we joyne to those *Theologicall* vertues of *faith*, *hope*, and *charity*, without which we cannot save our selves; those *Morall* vertues of *candor*, *gentleness*, *affability*, *courtesie*, and *meekness*, without which we shall hardly ever save others. *Learning* and *grace* (like *Galba's* wit) may

[k] *Dicitur* ὄνυξ, *quia colore similis est ungui humano. Plin. l. 37. cap. 6.*

[l] *Hor. ep. 1.* —*nullâ pallescere culpâ.*

[m] Apoc. 6. 8.

[n] *Hor. od. lib. 1.*

[p] *Galba ingenium male habitat.*

dwell ill, to wit, in a moroſe and crabbed nature: but we ſhould doe our endeavor, that *Thoſe who will not give eare unto the Word, may without the Word bee wonne by our blameleſſe and candide converſation.*

SECTION XII.

The *Iaſper.*

His is the firſt ſtone in the foundation, though the laſt here in the Pectorall, ſo proper is it here, *The laſt ſhall be firſt.* Yea there it is not onely one of the twelve, but [a] *the ſtructure of the wall alſo is of Iaſper:* and [b] before it is put to repreſent the glory and Majeſty of God the Father. We need not feare to be miſtaken in the ſtone, for *nomen tri-lingue* ſounds the ſame both in [c] Latine, [d] Greeke, and [e] Hebrew; and the Arabicke word *Montanus* ſaith is *Iaſp.*

[a] Apoc. 21. 18.

[b] Cap. 4. 3.

[c] *Iaſpis.*
[d] ἴασπις.
[e] *Ieſphe.*

The Vertue.

THe vertue of it is to *confirme* and *comfort* the ſtomach, for which the uſe of it is approved in Phyſicke. [f] *Galen* affirmes this to be true, if they be hung againſt the mouth of the ſtomach, and profeſſeth himſelfe to have made the tryall. Wee need no greater witneſſe. We muſt [g] ἰασπίζειν: it is not the leaſt part of Miniſteriall wiſedome to proportion ſpirituall food to the ſtrength of the receivers

[f] *Vide Cardan. de lapid. Fr. Ruem de Gemmis, l. 2. c. 1. Jo. Magnum Phyſiol. l. 3. c. 2.*
[g] *Verbum eſt apud Dioſcor. l. 5.*

vers ſtomach: there are both [b] *lambes* and *ſheepe* to be fed: there are both [i] *babes* and *adulti* that muſt have meat: there are [k] *fathers, young-men, and little children to be written unto:* in the primative Church there were *Catechumenoi*, as well as there were *knowing and inſtructed Chriſtians.* So alſo is there [l] both *milke* and *ſtrong meat:* [m] *ſhallow waths* which may bee foorded by a Lambe, and abiſſe whirle-pooles where Leviathan may ſwimme and take his paſtime: there are [n] *Hoſanna's* fitted for the mouths of babes and ſucklings, and *Hallelujahs* ſung by celeſtiall quires: there are [o] στοιχεῖα, the very elements and firſt principles of the word of God which the ſimpleſt may learne, as there are μυστήρια abſtruſe and profound myſteries which doe μύειν σίγα, ſeale and ſhut up the mouthes of the ſubtilleſt. Sermons are as *riddles* and *clernms* to uncatechized ſoules. He is not like to be a ſound Divine who reades *Lombard* or *Aquinas* before he be grounded by ſome orthodoxe inſtitutions; neither are thoſe like to prove ſtable Chriſtians, who have not for the *baſis* of their faith ſome [p] τύπον διδαχῆς, or [q] ὑποτύπωσιν λόγων ὑγιαινόντων, to be the touch-ſtone of thoſe doctrines which are propounded to them to receive. Looke into the writings of the Fathers both of the Greek and Latine Church, and you ſhall finde that *Clemens Alexandrinus* had his Pedagogue, *Cyril* of Hieruſalem his Catechiſme, *Origen* that famous Catechiſt his bookes περὶ ἀρχῶν, *Theodoret* his Epitome θείων δογμάτων, *Lactantius* his Inſtitutions, *Auguſtine* his Enchiridion, &c. wee ſhould firſt lay the foundation in the milk of catechiſticall points,

b Io.21.15.16.17
i Heb.5.13.14
k 1 Ioh.2.13.
l 1 Cor.3.2.
m *D. Auguſtin*
n Mat.21.15. compared with Apoc.19.1.
o Heb.5.12. with 1 Tim. 3.16.
p Rom.6.17.
q 2 Tim.1.13.

and then build thereon the gold of positive or polemicall Divinity. So r *Hooker* truly observes that two things procured *Calvin* all his deserved honor through the Christian world, the one was his exceeding paines in composing the *Institutions of Religion*, the other his no lesse industrious travels for expositon of holy Scripture according to the same Institutions: wherein he gained the advantage of *prejudice* against them which gain-sayd him, and of *glory* above them which assented to him. It was *Iacobs* care of his flocke f to drive softly, according to the pace of the cattell. Wee must both in our dogmaticall decisions, and rhetoricall enforcements rather stoope to the capacity of the weake, then raise our matter, words, and method to the ability of one or two *intellectualists*.

r *Eccl. Polit. pref.*

f Gen. 33. 14.

The Colour.

THe colour is a *transluscent greennesse*. t *Greene* signifieth *Hope*; a necessary vertue for the ebbing estate of man in this life, that seeing the dignity of his minde is not such as to beare evills out of fortitude and judgement, the wise providence of God hath provided him to ride at anchor upon hope, by a kind of absencing and alienation of the minde from the present to the future, and by giving scope to the minde to dwell upon the very muse and fore-thought of good to come: which the Poets wittily expressed in their *Mythologie* of *Pandora*, whose boxe being emptied of all gifts, yet there remained hope still sitting on the brim thereof. Neither can a Church-man be without it: for

t *Leimatius lib. 3. cap. 17.*

Gods

Gods promises doe often beare a long date; and the seed of the word even when it is sown in good ground, doth bring forth fruit ἐν ὑπομονῇ *in tariance.* Though some of our Disciples be of ductile dispositions, and easily follow the worke-mans hammer, in their forming to grace; yet most are of dull eares, stiffe necks, and hard hearts, *jeoparding* the losse both of our oyle and labour. Now wee had need have hope to expect with patience whilst we offer grace, till the Spirit cloth our words with a hidden and strong power to make them operative; we had need have hope, while they have breath, to see if when they are gone up to their death-beds, they may be gained on, that they fall not into the grave and hell both at once. u Luk. 8. 15.

Out of what hath beene already spoken you may easily gather who is a worthy, and who is an unworthy Church-man; and surely Church-men are either the most deperdite, or else most happy men of all, even then when as holy writ phraseth it a *they are not at all.* If others glister as *starres,* they shall shine forth as the *Sunne* in the kingdome of God; If some burne as *coales,* they must fry as *brands* in unquenchable fire. So while they are here fulfilling their Ministery, they are either the worthiest or unworthiest of men. A meane is scarce given; for looke what degree of goodnesse a thing holds while it is right, it ebbeth into the same degree of evill when it is retrograde. The best wines make the sharpest vineger, and the Reprobate spirits found not a solstice betwixt the highest heaven, and the nethermost hell. Tis true, a Gn. 42. 36. Iere. 31. 15. Dan. 9. 26. Gen. 5. 24.

[b] 2 Cor. 2. 16.

[c] 1 Tim. 3. 2. and Tit. 1. 7.

[d] Luke 1. 6.

we are all unworthy ([b] πρὸς ἱκανός) if wee bee brought to the Standart of the Sanctuary: it is well all is required of the best of us, either by Saint [c] *Pauls* rule, or [d] *Zacharies* example is to be *unreproveable*, *sine querela, non sine peccato, blameleſſe, not faultleſſe*: Yet it is better we are not to be judged by unequal ballancers of things, or supercilious censurers, who cannot judge of anothers moat for their owne beame, whereby a man may come to bee *irreprehensibilis*, as the vulgar translates [e] the word, and not *irreprehensus*, as *Beza*: but first by the esteeme of a mercifull and indulgent God, and then of wise and good men who expect not absolute Saint-ship from those who are men of the same infirmities with themselves:

[e] ἀνεπίλημπτος. 1 Tim. 3. 2.

That all were good which serve at the Altar (*non opis est nostra*) is part neither of our power, nor care: None can helpe us here, but onely the highest power of the *sword* and *keyes*. *Moses* and *Aaron*, the *diademe* and the *rochet*, the one by his regall and imperiall scepter, the other by their pastorall and paternall care. If God would put into the heart first of our noble King to give Miters and Altars, as *David* dedicates his Psalmes [l] מִכְתָּם or as *Alexander* legacyed out his kingdome τῷ κρατίστῳ and then inspire those Bishops, in their *ordinations* [m] to *lay hands suddenly on no man* unworthy; and in their *visitations* to correct those who had unworthyed themselves; O then might the unnaturall sonnes of our holy mother the Church, after their so long dishonesting her, bee forced to speake in the language of *Nero*, touching *Agrippina*, *Nesciebam sanè*

[l] *Excellentissimo, Ium. vincenti, Sanctes.*

[m] 1 Tim. 5. 22.

sanè me tam pulchram matrem habere.

But indeed it is every one of us our concerment in three regards; First that every man bee his owne Dioceſſan, empyring over his owne affections, and ſtewarding his gifts and graces ſo as he may be moſt ſerviceable to God & his Church. Nextly, in paying downe a thouſand daily vowes on our knees, beſeeching the Lord, even our eyes glazed with teares (why ſhould wee ſpend ſuch heavenly due one earthly trifles?) that hee would *pedetentim* forme theſe thing in us; ſtill remembring that *qui pro ſe ſolo erat, ſolus erat.* Laſtly, in ſtirring up our brethren, as one beacon gives warning to another, and one coale ſets another on fire: It is a parable which *Salomon* puts in my mouth [n] *as yron ſharpeneth yron, ſo doth the face of a man his friend:* wherein is a helpleſſe amity, better then an harmeleſſe enmity.

n Prov. 27. 17.

The Concluſion.

THeſe are thoſe notions (my two and all deare brothers) which have beene ſuggeſted to mee; I hope by a good ſpirit, while I was ſcholying upon the High-prieſts Pectorall, and poliſhing the twelve ſtones thereof; which thing I could wiſh to have been the take of ſome polite Ieweller indeed, but now I will not goe about either to excuſe my ſelfe for what was in mine owne choyce to have done, or no: neither out of a fooliſh modeſty & affected humility, to ſupererogate your good opinions by aviling & treading on (*ſed majori feſtu*, as he rightly) theſe ſchedules. You are my germane brethren both by *nature* and *function*; wherefore your

love

love will not ſuffer you much to cenſure, nor your *modeſty* to commend, if they ſhould prevaile with you both *ad veniam*, and *ad gratiam*; which they will the ſooner doe, if you remember that I write theſe things not to teach, but to perſwade you; or *non ut doctiores, ſed ut meliores ſitis; non ut mentem acuatis, ſed ut pectus inſtruatis.* It is apologie enough which I finde the bookes of the Macabees cloſed withall; *If I have done well, and as the matter required, it is the thing that I deſired, but if I have ſpoken ſlenderly and meanly, it is that I could.*

What remaines is equally your care and mine, to wit, to ſet theſe gemmes *non in pectoralibus, ſed in pectoribus*, in your breſts, not in your breſt-plates, to move you to which noble endeavour, would God I knew how beſt to prevaile with you, whether to put my words into the forme of entreaties or commands: whether to milke you with the blandiſhments of ſweet words, or like *Elias*, to call downe for fire from heaven. I could fill my mouth with arguments. Hereby you ſhall ſhew your love to Chriſt the great ſhepheard, by feeding his ſheepe and lambs; you ſhall gratifye your holy Mother the Church, by adding to her daily ſuch as muſt bee ſaved; you ſhall make the Kingdome of heaven ſuffer violence, which multitudes ſhall even throng and crowd for it; you ſhall helpe many a poore ſoule through the grievous paines of their firſt birth; you ſhall make glad the hearts of of Gods people, and ſtrengthen their faith, when they ſee you goe as the male goat before the flocke; you ſhall helpe to waſh away the diſrepute

which

which ſtickes to our profeſſion by thoſe who ſtartle at our want of learning or holineſſe; you ſhall live comfortably and reſpectedly where your charge is, and not be troubled with the cheſt-worme of an accuſing conſcience, which bites more grievouſly, becauſe not to death. Laſtly, if the worſt fall out that can fall, you *ſhall ſave your owne ſoules*, your Breſt-plate ſhall bee made into a Crowne in the new *Ieruſalem*, and *when the chiefe ſhepheard ſhall appeare ye ſhall receive an incorruptible crowne of glory*: ſo as when your ſpirits ſit on your lips, like a Dove ready to take flight, and the laſt inch of your taper is burning, you may confidently exſpire the laſt purle of breath in the words of the great Doctor of the Gentiles, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth is laid up for me a crowne of glory, &c.* then ſhall your ſoules be wafted in a ferry of teares to heaven, and your dormitories or graves (though they want ſo much as a plaine tomb-ſtone) ſhall be as Gods Cheſts or Exchequer, wherein your bones as ſacred reliques ſhall expect their reſurrection.

1 Pet. 5. 4.

2 Tim. 4.

love will not suffer you much to censure, nor your *modesty* to commend, if they should prevaile with you both *ad veniam*, and *ad gratiam*; which they will the sooner doe, if you remember that I write these things not to teach, but to perswade you; or *non ut docliores, sed ut meliores sitis; non ut mentem acuatis, sed ut pectus instruatis.* It is apologie enough which I finde the bookes of the Macabees closed withall; *If I have done well, and as the matter required, it is the thing that I desired, but if I have spoken slenderly and meanly, it is that I could.*

What remaines is equally your care and mine, to wit, to set these gemmes *non in pectoralibus, sed in pectoribus*, in your brests, not in your brest-plates, to move you to which noble endeavour, would God I knew how best to prevaile with you, whether to put my words into the forme of entreaties or commands: whether to milke you with the blandishments of sweet words, or like *Elias*, to call downe for fire from heaven. I could fill my mouth with arguments. Hereby you shall shew your love to Christ the great shepheard, by feeding his sheepe and lambs; you shall gratifye your holy Mother the Church, by adding to her daily such as must bee saved; you shall make the Kingdome of heaven suffer violence, which multitudes shall even throng and crowd for it; you shall helpe many a poore soule through the grievous paines of their first birth; you shall make glad the hearts of of Gods people, and strengthen their faith, when they see you goe as the male goat before the flocke; you shall helpe to wash away the disrepute which

which ſtickes to our profeſſion by thoſe who ſtartle at our want of learning or holineſſe; you ſhall live comfortably and reſpectedly where your charge is, and not be troubled with the cheſt-worme of an accuſing conſcience, which bites more grievouſly, becauſe not to death. Laſtly, if the worſt fall out that can fall, you *ſhall ſave your owne ſoules*, your Breſt-plate ſhall bee made into a Crowne in the new *Ieruſalem*, and *when the chiefe ſhepheard ſhall appeare ye ſhall receive an incorruptible crowne of glory*: ſo as when your ſpirits ſit on your lips, like a Dove ready to take flight, and the laſt inch of your taper is burning, you may confidently exſpire the laſt purle of breath in the words of the great Doctor of the Gentiles, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth is laid up for me a crowne of glory, &c.* then ſhall your ſoules be wafted in a ferry of teares to heaven, and your dormitories or graves (though they want ſo much as a plaine tomb-ſtone) ſhall be as Gods Cheſts or Exchequer, wherein your bones as ſacred reliques ſhall expect their reſurrection.

1 Pet. 5. 4.

2 Tim. 4.

Nomen trilingue, Virtus & Color uniuscujusq; gemmæ in Pectorali Sacerdotis.

I.

1. Nomen. { Hebr. אדם *Odhem.* / Grec. σάρδιος. / Lat. *Sarda, Rubinus, Carneolus.*

2. Virtus. / 3. Color. { *Sardius ante omnes sculpturæ aptissima gemma,* / *A rubro Ebræum pubvere nomen habet.*

II.

1. Nomen. { Heb. פטדה *Pitdha:* / Gr. τοπάζιον, τόπαζος vel τόπαζος. / Lat. *Topazius.*

2. Virtus. / 3. Color. { *Creditur infestus bili esse Topazius atræ* / *Creditur atq; auro fulvior esse* * πάζ.

* *Quidam.n.putant hoc nomen facilè à Græco articulo τὸ, & Ebræo nomine* פז *paz, i. aurum, quia auro similis est tùm ob valorem, tùm ob colorem.*

III.

1. Nomen. { Heb. בזקת *Bareketh.* / Gr. ἄνθραξ, πύρωπος, λυχνίτης. / Lat. *Carbunculus.*

{ *Non minus ardenti gliscit Carbunculus igne:* / *Et color ignitus, flaminis instar, ei est.*

IV.

1. Nomen. { Heb. נפך *Nophech.* / Gr. μάσγδος, σμάσγδος, σμαράγδινος, Sub. λίθος. / Lat. *Smaragdus.*

2. Virtus. / 3. Color. { *Enervatq; Smaragdina gemma Cupidinis arcum:* / *Et viridi visum cum lenitate juvat.*

V.

V.

1. Nomen. { Heb. סַפִּיר *Sappir.* / Gr. σάπφειρος. / Lat. *Sapphirus.*

2. Virtus. { *Sapphiri solo tactu * Carbunculus abibit:*
3. Color. { *Cærulei, lapidem hunc, ætheris umbra notat.*

* *Morbus sc.*

VI.

1. Nomen. { Heb. יַהֲלֹם *Iahalom.* / Gr. ἀδάμας. / Lat. *Adamas.*

2. Virtus. { *Solvitur ac Adamas Hircino sanguine: Ferro*
3. Color. { *Candenti simulant, atq; aliis alii.*

VII.

1. Nomen. { Heb. לְשֵׁם *Leshem.* / Gr. λιγύριον, vel potius λυγχούριον. / Lat. *Ligurium, vel potius Lyncurium.*

2. Virtus. { *Septima gemma trahens est, quam vesica remittit*
3. Color. { *Lyncis: fœminei candida, fulva maris.*

VIII.

1. Nomen. { Heb. שְׁבוֹ *Shebo.* / Gr. ἀχάτης. / Lat. *Achates.*

2. Virtus. { *Et variis rerum formis quasi ludit Achates;*
3. Color. { *In varia, quo non, iride plura vides.*

IX.

1. Nomen. { Heb. אַחְלָמָה *Ahlamah.* / Gr. ἀμέθυστος. / Lat. *Amethystus.*

Sic

2. Virtus. } *Sic vini humores Amethystus decoquit acres:*
3. Color. } *Purpureus, veluti myrice tinctus, is est.*

X.

1. Nomen. { Heb. תרשיש *Tarshish.*
Gr. βήρυλλος.
Lat. *Beryllus.*

2. Virtus. } *Vi quasi Collyrii sanat Beryllus ocellos*
3. Color. } *Languentes: puro est pars colore mari.*

XI.

1. Nomen. { Heb. שהם *Shoham.*
Gr. ὄνυξ, & ὀνύχιον.
Lat. *Onyx, Onychium.*

2. Virtus. } *Firmum reddit Onyx corpus, si colla pependit*
3. Color. } *Circùm, nitidæ quæ, quod unguis, habens.*

XII.

1. Nomen. { Heb. ישפה *Iaspheh.*
Gr. ἴασπις.
Lat. *Iaspis.*

2. Virtus. } *Ventriculo appendens stomachum confirmat Iaspis:*
3. Color. } *Gemmæ hujus speciem qualibet herba refert.*

FINIS.

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